

PENTECOSTAL HERALD

Y OF FAITH

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KEPT BY POWER DIVINE

By The Editor

OUR Lord Jesus not only saves, but he keeps; in the forgiveness of sins and regenerating power there is an instantaneous and marvelous work, a gracious change; it is being born again. It is to become in Christ a new creature; but life stretches out ahead, many temptations and conflicts await this new creature, and the keeping power of Christ is necessary. One must not only be saved in the great work of pardon and regeneration, but one must be kept from sin in a sinful world.

It will be remembered that in his prayer contained in the 17th chapter of John's Gospel, speaking to the Father of his disciples, our Lord said: "I pray not that thou shouldest take them out of the world, but that thou shouldest keep them from the evil." Jesus saves people for service. He would not hasten them away to heaven, but keep them in this world and use them for his glory in the salvation of others. All Christians should get this truth very clearly fixed in their minds. Our Lord is able, not only to save us from our past sins, but to keep us from sin, and sinning, in this present world.

We must remember that heaven is getting along very well without us. There are no burdened, broken-hearted widows there, with hungry children crying about their knees to be comforted and helped, no little orphans in barefoot nakedness and leanness to be washed and clothed and fed and homed; there are no wasted lives festering with disease and chained down with sin in garrets down in the slums to be sought and healed and saved and led out into the light and glorious liberty of the Son of God. Heaven is graciously free from all this sort of thing, but this poor lost world is full of sorrow and suffering and calls for service here.

One of the most blessed things in Christian life and experience is the high privilege of service. To be saved by his grace, and to go forth in his name and for his sake, to minister to the needs of lost humanity, is one of the highest privileges that a human being could possibly desire in this world, or any other world. It is all very well to have a community chest; we are in perfect sympathy with all of those philanthropic organizations that have been built up to minister to the needs of humanity; but those who minister to the sick, the imprisoned, and the suffering by proxy, are suffering great disadvantages themselves. One of the greatest means of grace is to go into the place of suffering, to pray at the bedside of the sick, to wash the soiled and sore feet of motherless little children, to bind up the broken heart with one's own hands; to enter into fellowship with the very poor, the unfortunate, and may I say, the sinful; to get down into the very depths of human sorrow and human need and hand out, not only some money, some old shoes, some half-worn clothing, some potatoes, and stale bread, but to hand

out a bit of one's heart, to choke back some tears of pity, to melt and refine one's soul with the sorrows and sufferings of other people.

It is the glory of our blessed Lord to save people from their sins, and to keep them free from sin and sinning in a sinful world, to put into them his spirit of love and compassion and helpfulness, and to train them to do as he did, as described by the apostle: "He went about doing good." And so he prays that we be not taken out of the world, but that we be kept in it, and kept free from its sinfulness, living in the midst of its temptations and its wickedness, with hearts aflame with love divine, going about doing good. It may be that the very poor and dependent, the sick, the ignorant and that very large number of helpless people in the world, are God's schoolteachers in the economy of our Christian life. If there were no one to help, nobody to feel sorry for, no one to weep over, no pitiful, broken, helpless human being for whom we can sacrifice and suffer, I say it may be, we would become hard-hearted; the fountain of our tears might dry up; we might become mere selfish animals, with no tender, holy emotion, no longing and love for others. Our Lord has much business in this world, work that must be done and for this reason he would take us out of the world by his regenerating power; then he would take the world out of us by the baptism and sanctifying of the Holy Ghost; then he would send us back into the world, full of sin and suffering, graciously saved and kept and used in saving others.

Monthly Sermon.

REV. H. C. MORRISON.

HUNGERING AND THIRSTING AFTER RIGHTEOUSNESS.

"Blessed are they which do hunger and thirst after righteousness: for they shall be filled."—Matt. 5:6.

You at once recognize the text as taken from our Lord's sermon on the Mount. Jesus is here speaking of the longing of the human soul after a state of purity and righteousness before God. He uses strong figures of speech which are easily understood. There are few persons, from small children to maturity, who have not at some time, felt intense hunger and thirst. Under some circumstances they have been cut off from their regular supply of food and drink, and they have forgotten their other desires and feel that, first of all, they must refresh their bodies with food and water; after that, they can give attention to other matters that

must be postponed until these intense demands of their physical nature have been supplied.

In the text, our Lord is speaking of the soul and its capacity for intense longing. The soul is a living being. My body is not I; it is the house in which I reside. It can grow old, decay, perish into dust beneath your feet, but the real person—the soul—lives on forever. The body is no more the real man than the cage is the eagle which it confines. Open the door of the cage and the eagle then, and only then, feels his powers, puts them to use; uncaged, he mounts upon his pinions and soars beyond the reach of his captors.

What we call death is not the end of man; it is the uncaging of the soul; untrammelled from the body which hampered its higher powers, the soul rises into the vastness of the unlimited universe; free from the captivity of the body which caged it here, it soars up to heaven, to God, to associate with saints and angels in fellowship and joy commensurate with its godlike capacity.

The nature of the soul is such that it must feed upon things entirely apart from those substances which satisfy the body. The body feeds on meat; the soul feeds on thought. The body refreshes itself with bread; the soul nourishes itself on truth. The body slakes its thirst with water; the soul drinks deep at the fountain of love. The body will perish with hunger, if deprived of food and drink; the soul drifts into leanness and starves into poverty if it is not nourished with communion with its Creator. It has been so constituted that it cries out for righteousness and fellowship with God. Those souls that are dead in trespasses and in sins never have any longing for holiness. As the new-born babe hungers for the milk of its mother's breast, so the human soul, born of the Spirit, hungers after righteousness and communion with God.

How lean and empty must be the professed Christian who never longed for purity; who never prayed to be saved from all sin; who never had an intense hunger after righteousness; who never waited and wept with eager desire, and stretched himself out for cleansing from all corruption, and the abiding comfort of the Holy Spirit.

I would deal gently and cautiously with my fellowbeings, but I am forced to conclude that where there is no longing, intense and earnest, for righteousness, there has not been imparted the new life by the regenerating power of the Holy Spirit. To find Christ as a Savior, is to love him and serve him as Lord and Master, and to long for fellowship with him; it is to hate and separate one's self from all of those things that bring separation from him. To walk in the light as he is in the light, is to long for cleansing from all that is unChristlike. You cannot keep company with Christ and fail to hunger and thirst after holiness of heart and rightness

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KINGDOM NOTES AND MESSAGES

Rev. G. W. Ridout, Corresponding Editor

I.



Reading the life of George Muller, that man of faith and prayer, the writer, Dr. A. T. Pierson, noted the seven conspicuous qualities of the man, namely:

Stainless uprightness.
Childlike simplicity.
Business-like precision.
Tenacity of purpose.
Boldness of faith.
Habitual prayer.

Cheerful self surrender.

His holy living was a necessary condition of his abundant serving, as seems so beautifully hinted in Psalm 90:17. "Let the beauty of the Lord our God be upon us: and establish thou the work of our hands upon us."

The writer adds: "How can the work of our hands be truly established by the blessing of our Lord unless his beauty also is upon us, the beauty of his holiness transforming our lives and witnessing to his work in us?"

II.

I have heard that the greatest speech made at the General Conference, the message that thrilled and stirred the conference to the depths, was that delivered by Dr. Joseph A. Vance, moderator of the Presbyterian Church; and the significant thing about this message was, that it was all about the Lord Jesus Christ and his mighty gospel. The speaker said: "The only thing history has ever found that touches the grain of human nature and sets it right . . . is this old redeeming gospel of the grace of God . . . I am an old-fashioned preacher just in that sense. . . . Until you and I get that transforming grace of God through the old rugged cross applied to the heart of the individual man we will never make much progress in applying the teachings of Jesus in the establishment of any new social order. . . . There is none other name under heaven given among men whereby individuals can be saved, and the saved individuals are the essential blocks on which to build that new temple of an ideal social order. . . . One of the great tricks that has been played with the Church down the ages has been to divert them from their great main enterprise with some side issues—the old pickpocket game of one man jostling you and while you are looking at the jostler, some one will relieve you of your purse. . . . I think the one great thing that you and I need today, as followers of Jesus Christ, is to feel the throb of the hurt of sin in the heart of humanity. . . . If we fall down on our job, so far as we know, God has nothing else in reserve with which to do the task."

III.

The two Missionary Bishops consecrated at past General Conference are men of distinctly evangelical record. Bishop John M. Springer of Africa has had a very wide experience spreading the gospel in Africa, over thirty-five years of life having been spent on that field. It was our privilege when in the Congo, Africa, to preach with Dr. Springer, a college man of deep religious life. His wife was brought up amid the influences and teachings of holiness camp meetings. I shall always remember as we sat in the train at Jadotville, Congo, the subject that we talked about mostly was sanctification and the deeper things of God. We met Dr. Springer this winter in St. Petersburg, Fla., when he called upon Commissioner Brengle to talk over

spiritual matters and pray. It was then we became convinced that he was the man to be the next Bishop of Africa. Bishop Springer will follow in the tracks of Bishop William Taylor as the Bishop of Africa.

Bishop Roberto Elphick, the new Bishop of Santiago, Chili, is another Bishop of real apostolic fervor. In our revival meetings in Chili Bro. Elphick interpreted for us and frequently, as we came out of some glorious meeting, he would say to me: "This is the message, Bro. Ridout, that Chili needs." Bishop Elphick is a man of deep spiritual life and vision; he loves the "old paths;" has been a reader of THE HERALD for some time and greatly enjoys the preaching of full salvation; he has a great field to cover from the Mexican border through Panama, Peru, Bolivia, Chili, up to the Argentina line. South American Methodism is now under two native Bishops, Bishop Gattinoni, of Argentina, and Bishop Elphick, of Santiago. These men are free from modernism; they have carried on their ministry in those Spanish-speaking countries on Bible lines and they preach a soul-saving gospel. The putting of the work in South America under Bishops of their own election will result in two things: it will cut down expenses greatly, and conserve the evangelical side of missions. Too often our missionaries sent into South America have been modernistic and the native ministry and church have not responded to their leadership, nor accepted their teachings.

IV.

The election of Dr. H. Paul Sloan to the Editorship of the *New York Christian Advocate* is an event which should give all conservative Methodists cause for devout thanksgiving. It has been said of the last General Conference that it was much more evangelical than for many quadrenniums; in other words, it was decidedly less radical. In the election of Dr. Sloan to the *Advocate* and John M. Springer as Bishop of Africa, General Conference chose two eminently sound and orthodox men.

In assuming the Editorship of the *New York Christian Advocate*, Dr. Sloan not only has a work involving great responsibilities, he has also a field boundless in opportunity to give the kind of evangelical literature that the church needs. We trust it will bring on a real spiritual Renaissance. Too long have our Church Advocates been time-serving and soft-pedaling on the great essentials of Methodism, and too long have their contents been dictated by men of the modernistic mind and machine.

Dr. Sloan has been a nationally recognized leader of the conservative forces; for a long time he fought a great fight for the fundamentals of the faith; and four years ago his masterly defence of the faith prevented a liberalistic group from carrying a most compromising program through, relative to the Articles of Religion.

It is to be hoped that the *New York Advocate* will now swing back to the place of power it held in the days of Dr. J. M. Buckley. We believe Dr. Sloan has the elements that will make him a great Editor; he has been Author, Editor, writer these many years, so that the work will not be new to him; he is no novice, but an expert, and he has the most clear and compelling way of stating things theologically of any man in Methodism.

Dr. Joy, retiring Editor, in his valedictory, suggests, humorously, why the *Advocate* suffered decline in recent years; he says: "In

my time *The Christian Advocate* has gone through many changes. Amateur reformers of the church press have repeatedly made it their guinea-pig. Yet despite many inoculations by surveyors, costly medication by contributing editors, it continues to enjoy the more or less abundant life and to covet it for others."

In introducing Dr. Sloan the new Editor, Dr. Joy says: "In the early days he was a militant spokesman of the fundamentalists, but with time his horizons have broadened, and his temper has mellowed. It might be added that while he has not himself retreated, he has met some of the liberals on their way back to the theological entrenchments of historic Christianity. Moreover, conservative as he has always been, there is a feeling that there are Eastern windows in his mind. The new editor brings to this paper scholarly habits, theological erudition, denominational loyalty, evangelistic passion, and a literary gift that enables him to give forceful and persuasive expression to his thought."

V.

Many, there are, who have no faith in the missionary enterprise, who neither pray for, nor work for, nor give to the important work of Foreign Missions. The following story is about that old Methodist character, Sammy Hicks, who at a missionary meeting was preceded by "one of those Jeremiahs" who could see no good in missions, and pleaded for a stop to be put to the waste of money and effort upon them. Sammy took a sheet of paper, rolled it into a telescope and then began to picture the last great day when the result of missionary work should be seen: "I see the hosts of Africa led by Livingstone and Moffatt, and as they come they sing, 'Blessing and honour and glory and power be to the Lamb'; I see the hosts of India led by William Carey, and they join in the song and crown him Lord of all; I see the hosts of the South Sea Islands led by their martyred John Williams, and they who had been amongst the most degraded and debased, savages and cannibals, sing, 'Unto him who loved us—us!—and washed us from our sins in his own blood, and made us to be kings and priests of our God, unto him be glory and power and dominion and might.' " And all the time the man who didn't believe in missions was sitting there squirming in his seat. At last he could bear it no longer. He jumped up and cried, "I say, Sammy, give me a look through that telescope of yours!"

It would be a good thing for American Christians to turn their eyes and direct their prayers just now toward India, where sixty million outcasts are quitting Hinduism and are looking for a new religion. Many of them are looking toward Christianity. Bishop Badeley of the M. E. Church of India, says: "We are, of course, not justified in assuming that all these millions of the depressed classes will enter the Christian fold, yet we know that they have entered upon an 'exodus' to which history has no parallel. It appears to be a correct forecast to say that many millions of these downtrodden sons and daughters of Hinduism are now preparing to proclaim themselves openly as followers of Christ. This imposes on the Christian Church a fresh burden of evangelism and pastoral supervision that seems, for the time, overwhelming. Unless the real touch on these 'Untouchables' is that of the transforming power of our Lord, the future of this amazing movement promises only to add to our difficulties."

EXPERIENCES OF A CIRCUIT RIDER

E. Hampton Barnett

FEW churches fully appreciate the wife of the Circuit Rider. She lives an unselfish life. It seems to be her task to mother the whole church over which the Circuit Rider presides. The church people will stand by and let her do anything, even to the point of injuring her health for life. Many wives of preachers have gone down to their premature graves with crowns of thorns on their brows. It may not be that the folks have a desire to see her suffer, but they are not willing to lift her burden and smooth her pathway.

She must be president of the Missionary Society, lead a circle, teach a class, attend the services, help cook when she is hardly able to stand on her feet. Anything the church does not want to do falls to the lot of the minister's wife. She teaches the children of the parents who themselves have little interest in their children and their Christian life.

The Circuit Rider's wife has no home. She is constantly in dread of moving again. All the household goods must be packed, curtains washed and dishes packed one by one. As she goes about this task, thinking of the memories of the yesterdays when she started with the minister back in the hills, she is reminded that the furniture and dishes are all new. Three or four times she has seen the furniture entirely broken up. Perhaps she has a small chair, a bed, or an old dresser, that has sacred memories connected with it; somehow she wants to take these things along with her.

There are silent stories connected with the old pieces of furniture. She may have watched long and patiently by the side of this old bed while the loved one wasted away and took their flight to the mystic way. Her sons and daughters may be grown and gone from the parsonage, but she likes to think of the time when they will return and be her very own again. She quilts, sews, and hums as the day wears into the long afternoon, dreaming dreams of the romantic years of the work in the church. Her cheeks are fading now, her hair has grown grey, and her furrowed brow tells the story of the weary ways of life. She is unknown, unsung, unheralded, but willing to take her place in the work of the kingdom.

The church often asks for the minister whose wife can do the most work. They forget that it is not the preacher's wife they want, but the preacher. Hardships, sufferings, privations, doing without the things she needs, and going on without a murmur, will end one of these days. Patiently she goes about the task and packs the goods for the last time. Off she goes to her new field of labor. The folks may not be very friendly to her; but she goes on and quietly she takes her bed and soon she has gone to join the members of the congregation with whom she has worked so faithfully. No one seems to know why she has gone down so rapidly. For many years she has suffered patiently for the cause of Christ until she is relieved of this earthly tabernacle and goes home.

Only the true, the faithful, and the great hearts can understand the Circuit Rider's wife. She gets so much criticism she does not merit; she bears burdens she does not deserve; she is always trying to lift the load of someone else. Her children are her hope. She dreams of them by day and night. What shall they be? She so much desires that they shall be men and women of the church and the kingdom. The son or daughter of the parsonage can easily break the heart of the sacrificing mother who has done so much for them. It often happens that they go away, marry sinful husbands and wives, go down to defeat to rise no more.

The church was making an attempt to

raise some money for the pastor when one of the members of the board said: "I am not going to pay anything; the minister's wife is the best dressed woman in the church." This was certainly a compliment to the Circuit Rider's wife, for all she had been able to buy for herself that summer was a little print dress costing one dollar. She had altered, made over, and worn her old clothes when the church was wearing its finery. If any one has to do without, it is the Circuit Rider's wife. She can make out for the spring, and then for the summer, she feels if she can get through until fall she can wear her old coat again, and then when winter comes she is still making out until spring. Her story is endless as she sacrifices for the church to have plenty of clothes and homes of their own. Oftentimes the minister is not paid up in full the small amount the church sets for him, and they do not realize that they are taking the life blood of the parsonage home, for the minister's wife will do without herself that her children may have what they need for school and for their college work. She says: "I can stay at home, but the preacher has to go in the pulpit, so he has to have a new suit; the children must go out and be among folks so they must have new clothes." So she wears her old clothes.

The Circuit Rider's wife must do all the entertaining for elders, secretaries, and others who pass that way in the interest of the Kingdom. She feels happy to have this part of work that she can do to help her church. But the church folks rarely ever remember that they could help just a little with this work of serving. In these days, more particularly than former days, the minister's home is the headquarters for all traveling ministers. The selfishness which characterizes the folks in these days has reached heavily into the church. It is almost an impossibility to get the folks to support a district conference if it costs them any anxiety, or if they have to open their homes for it. These meetings must be a sort of hit and run affair. The pastor is always willing to have guests in his home, and has them from one end of the year to the other. These are welcome guests in every preacher's home; but the minister's wife must bear the burden of it all. Some one must furnish the work while others play, but this should be a sort of sharing proposition in the community. The folks should not go too far away from the old-fashioned hospitality which has made the church so helpful and friendly in the past.

Well does this Circuit Rider remember his own home which was the home of a preacher. During protracted meetings the Circuit Rider's wife would often get a full meal at midnight for folks who had traveled for miles to get to the parsonage after meeting. The joy that came with a midnight supper amid half dozen preachers, and neighbors, cannot be compared to the superficial life of these days. We lived to enjoy all life had for us in the simple way. But long ago the Circuit Rider's mother has ceased to greet the guests at all hours of the day and night.

(Continued)

Inspiration.

I know not by what methods rare, but this I know—God answers prayer.

I know not when He sends the Word that tells us fervent prayer is heard.

I know it cometh soon or late; therefore we need to pray and wait.

I know not if the blessing sought will come in just the guise I thought,

I leave my prayers with Him alone whose Will is wiser than my own.

Renew your HERALD today.

"Profession Without Possession."

REV. DAVID A. EARLEY.

"Wherefore by their fruits ye shall know them."—Matt. 7:20.



IN the gospel according to St. John, 15th chapter, Jesus is setting forth that he is the vine and we are the branches. We are to abide in him and he in us.

"As the branch cannot bear fruit of itself, except it abide in the vine; no more than ye, except ye abide in me. I am the vine, ye are the branches: He that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing." "Every branch in me that beareth not fruit, he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit." Therefore, Jesus said, "by their fruits ye shall know them." A good tree cannot bring forth evil fruit, no more can an evil tree bring forth good fruit.

The Apostle James tells us "Out of the same mouth proceedeth blessing and cursing. My brethren, these things ought not so to be. Doth a fountain send forth at the same place sweet water and bitter? Can the fig tree, my brethren, bear olive berries? either a vine, figs? so can no fountain both yield salt water and fresh." James 3:10-12.

Jesus said, "No man can serve two masters: either he will hate one and love the other; or else he will hold to the one and despise the other. Ye cannot serve God and mammon." Matt. 6:24. "Neither can a good tree bring forth corrupt fruit, nor a corrupt tree bring forth good fruit." What kind of fruit-bearing Christians are we? For by their fruits, ye shall know them.

Are we trying to serve God one day a week and the world, flesh and the Devil the other six days? Are we trying to profess Christianity without the possession of it? Are we trying to live a moral life, like the young rich ruler who came to Jesus and said, "Good Master, what shall I do to inherit eternal life?" Jesus said unto him, "Thou knowest the commandments, Do not commit adultery. Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother." Well, you say, "I have kept the commandments, I have not borne false witness; am I not all right?" Jesus said, "Yet lackest thou one thing: sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven: and come, follow me." This young man went away sorrowful for he was rich. St. Luke 18:18-23. We may not be rich, yet leading a good moral life, but that will not save us. This young man went away and we never hear of him again.

Remember the five wise and the five foolish virgins in the 25th chapter of Matthew. They were all waiting for the wedding; they all had lamps, but when the bridegroom came, the five foolish had no oil for their lamps; they wanted to borrow from the other virgins. People today try to borrow religion from someone else. "Go buy for yourselves." When they returned the door was shut, and they said, "Lord, Lord, open to us." The Lord said, "Verily I say unto you, I know you not." What a terrible thought.

We say we give our tithes; we give to the poor; have we not prophesied in thy name? Have we not done thus and so? Jesus said, "Not everyone that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven." "If any man have not the

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MINISTERING THE SPIRIT

Joseph H. Smith.



ORGANIZATION, Institutionalism, Humanitarianism and Educationalism may have their places, and doubtless do; but with their committees and elections, their secretaries and field agents, with their "drives"—and we might add their "drags"—we submit for reflection, they have altogether too much place in the literature, and in the pulpit, and in the labors and life of the preacher as well as (some of) the people in the churches today.

We would call attention to the *absence* of all such organization in the ministry of the Lord Jesus himself, and to the subsequent and secondary place to that of the salvation of souls which it had in the ministry of the apostles and early preachers of the gospel. Like Martha, the minister now would have others, with himself, 'careful and troubled about many things,' and needs to hear the Master say: "One thing is needful"! And like Mary, some who may be criticised and censured for abstracting themselves from much of present-day church "activity" to, 'sit at the Savior's feet and learn of him,' may hear him say, "they have chosen that good part and it shall not be taken from them." There need be no fear that Mary will neglect her legitimate share of the housework, if she give herself first to waiting on the Lord himself, especially so, if such housework for him be reduced to its normal simplicity as here enjoined by the Lord.

The *ability to minister* things spiritual, such as the New Birth, the Witness of the Spirit, the experience of Sanctification, and the abiding presence and power of the Holy Ghost, seems to wane prorate with one's enthusiasm, effort, skill, strength and success in legislation administration and in programs, policies and plans for furthering the material and educational affairs of the church. One who seemed to manifest through most of his ministry an ambition for the episcopacy, lamented (just a short time before he reached that goal) before a preachers' meeting in our hearing, that he no longer had the joy over the conversion of souls that he used to have when he was a simple circuit preacher. And, we might add, with no intention of disrespect or discredit, but simply to illustrate the point before us, that in the few years he afterwards served the church as a bishop, we have not heard of a single revival at conference or elsewhere having occurred under his exalted ministry.

Some years before this, the eminent and estimable Bishop Simpson is said to have wept, in addressing a preachers' meeting, as he said: "O, brethren, that I might have once more the joy of actually bringing souls to Christ at the altar of prayer, as in my earlier ministry. But such is the routine, and such are the demands of official duties, that my time, my thought, my strength and vitality are exhausted so that I have little of either left for evangelism." More reasons, beloved, than the one which James assigned, might be used for heeding his admonition to—"Be not many masters." Christ, too, has established by his own precedent his injunction to us to "be not called Rabbi." And it is as unreasonable today as when the apostles demanded the relegation of much secondary work of the church, to men not separated under the gospel, and declared: "It is not reason that we should leave the word of God and serve tables." And this, mark you, beloved, was not 'tables' at a fair or at a 'banquet,' or a social church supper (as an affix or a prefix or a substitute to a prayer meeting): but this was, as to the first and most proper and becoming humanitarianism to which the Church of Christ is called. That to which Jesus set his own example on the Cross—the caring for the widowed mother! Even from

details of such worthy service and activity, the wisdom of the apostles would have them separate that they might "give themselves to the word of God and prayer." What shall we say then, or think, if those who neglect or slight the feeding of lambs, and of sheep, and the finding of the lost, for the fleecing of the rich, by mastering the ability to seize the psychological moment for the getting of a subscription, on the assumption that "gain" (for Christ's cause) is godliness? The reason the ministry is having revivals voted out of the church's curriculum is not because "the age has outgrown the need of revivals," nor because in the Spirit's economy the "day of revivals is past," but because the uprising ministry has not learned how to revive, or to hold revivals; and because, too, of their fear that a revival which will uncover sin and press the need of repentance and forgiveness with the imperative necessity of the New Birth, and the call to Holiness, might jeopardize their constituency and perhaps imperil their own rank and grade, which is governed by their educational standing and their ability to hold the 'upper classes' to the congregation, and "to bring up the budget," rather than by their success in saving souls.

Some personal *independence* of hierarchies and other ecclesiastical dominants is necessary in order to a *Ministering of the Spirit* to the hearts and homes of men. We must be independent *as to our support*. Thus *by faith* in him that sent the seventy out with neither purse nor scrip, and when they returned asked them if "they had lacked anything?" And they said: "Nothing, Lord!" We must be independent *as to our hearing and reception*. The long termed minister is open to some suspicion as to his "faithfulness and his spirituality." (There are some exceptions) Popularity is no proof of purity or of power in one's messages. John says of the anti-Christ ministers that they are 'of the world' and therefore the world heareth them. Itinerancy is generally a condition of a revivalistic ministry. But if they will only hear us *once* let them hear something that will *last to eternity* to our credit and to their responsibility *that once*!

We must be independent of the learning of the schools to be free in ministering the things of the Spirit unto men. A David's slingshot will serve us better than a Saul's armor. This for two reasons, (1) By far the great majority of those who will receive the ministry of things of the Spirit will be of the "common people," to whom quotations from the "classics," are much as the unearthing of relics from antiquities, and the varying speculations of the philosophies are as vain and vanishing spectres: and the 'dead languages' kill all their interest in what we ought to be speaking in plain terms of easy speech. (2) The opposition of the learned and their ignorance of God and of immortality and things of salvation is not to be dispelled or withstood by weapons from their own armory, or learning from their own bookshelves. Ours is a *testimony* rather than a theory. We have not a speculation to offer, as do the scientists, but a *revelation* to declare. We do not come before men with our opinions or 'what we think' about the things of the Spirit, but with a "Thus saith the Lord."

Lastly, to minister the Spirit, we ourselves must be *utterly and constantly dependent upon the Holy Ghost himself*. "No man can call Jesus Lord but by the Holy Ghost." "It is not ye that speak, but the Holy Ghost that speaketh in you." "He will bring to your remembrance the things that I have spoken unto you." "Go ye," but "Tarry until ye be endued with power from on high." We shall depend upon the *Scriptures* the Holy Ghost has shed abroad in our hearts for our

motive and our *momentum* in ministering. And we will depend upon the Holy Spirit for his *demonstration* to the minds and consciences of men of that which he enables us to utter.

And thus may every grace of the Spirit and benefit of the Atonement of Christ be divinely ministered through us unto the recalling of the backslidden, the rescue of the perishing, the sanctification of the believer, the enlistment of all Christian warriors in the holy conflict, and, the presentation of every man blameless and faultless in that day. We shall not stop with them in the water of baptism, nor stand still with them at the door of their entrance into "our" church, nor linger long with them in the steward's office about their "assessments," nor visit off with them for the feasts they may set. No, we shall make sure of a thorough work at their conversion. Enlisting them at once in the class and prayer meeting services and at altars of revival, we shall with doctrine, exhortation, example and testimony "press them on unto perfection." Some of them will hear under our ministry the Spirit's call of their own lives for the work of Evangelism and of Missions. All will be led to build up family altars to keep fires warm enough to inflame their own love, and to burn up the infections of sensuality that the daily newspapers bring into the house, and the germs of infidelity that infect the children's minds at school. The truth is, the ministry of the Spirit is meant to be contagious and progressive. And there is no surer proof of the degeneration of a church than that of the loss of revivalism, nor are any other symptoms required to show the atrophy of a preacher's spiritual cord than to see he has ceased to be a soul-saver. But there are among us many dear men that are sensible of and lamenting this fact; and who would doubtless inquire: "Is there yet any cure?" "May I even yet have a soul-saving and Spirit-honoring ministry?"

We are happy to be able to answer Yes. And here is *how*: We think indeed *the only way!* By honoring the Holy Ghost. And this in two ways, and these in their rightful order: First, by submitting all to him in earnest, importunate, prevailing prayer for his sanctifying baptism. Nothing else will take the place of this. He must have an empty vessel and clean channels through which to pour out his "rivers of living water." It will take his sanctification to purge out the last vestige of love of power and pride of place and pursuit of honor. Only his baptism can burn out the avarice of covetousness and its fear of want. Nothing less than the Pentecost can invest the heart with the courage of the Lion of the tribe of Judah, and make a timid man bold to declare the whole counsel of God. Now can we without such baptism glow with the passionate love of Christ for lost souls and for his lambs and sheep to sustain us in the labors, hardships and perils of such a ministry. Be baptized, beloved, with the Holy Ghost and fire before ever entering the pulpit or facing your class once more!

Second. "Covet the gift of prophecy." This by prophets of the Old, and apostles of the New Testament, heads the list as the *best* gift. This is proclaimed to be within the range and reach of both "sons and daughters," and "servants and handmaidens" in this Holy Ghost dispensation. There are two phases to it which are both most necessary to a ministry of the Spirit. The first is *super-illumination*. "The gift of prophecy and understanding of all mysteries." Whether with or without much education we need this illumination—near kin to

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Let God Do It.

By H. H. SMITH.



HIS heading is not irreverent slang—or any kind of slang. These thoughts were suggested by the Cole Lectures for 1934 by Dr. Shailer Mathews on "Creative Christianity," in which these significant words were used: "Defeatism has always been able to rationalize itself by passing over to God the duties that really devolve upon men. One cannot listen to many public prayers without feeling that prayer is being made a substitute for duty."

Dr. Mathews has laid his finger upon a weakness of the Church which is as old as Christianity itself. The Epistle of James, which has been called "The Gospel of Common Sense," bears down severely on those who substitute faith or prayer for Christian activity. Our Lord emphasized the truth that knowledge should lead to action. "If ye know these things, happy are ye if ye do them." He taught that we should love our neighbor, and enforced the truth by the story of the good Samaritan, whose love bore fruit in benevolent deeds. The rewards of the faithful are the results of practical efforts: "Inasmuch as ye have done it unto the least of these my brethren."

About twenty years ago, when state-wide prohibition was being voted upon in Virginia, the writer heard a brother say: "I don't expect to vote. Christ will return to earth soon, and these matters will be settled then." A great many people have been ruined by liquor during the past twenty years; but if the Christian Church had put forth no efforts against this evil, many more would have been destroyed by this great foe of mankind.

But even among those who are considered strictly orthodox there are many who are still in the grip of this old heresy: "God will do it; just call upon him." God will do it, but only through human agencies. A man was once praying for the conversion of a friend and used this expression: "O Lord, touch him with thy finger." Then a voice seemed to say to him, "Thou art the finger of God." One of the pioneer missionaries (Hudson Taylor, was it not?) said that, as a young man interested in the salvation of the Chinese, he used to pray very earnestly that God would save China. Like many others since his day he seemed to think that if only a sufficient volume of prayer could be offered in behalf of China, God would be persuaded to save that great nation. One day as he was earnestly pleading for China he seemed to hear a voice from heaven: "My child, I intend to save China, and if you will consecrate your life to this cause, you may have a part with me in the salvation of these people." Then it was that he realized that the salvation of China waited not upon prayer to move God; but upon the co-operation of Christians willing to devote themselves to this cause.

After centuries of missionary inactivity among the churches, a young preacher, moved by the Holy Spirit, arose in a convention and said: "Have the churches of Christ done all they ought to have done for heathen nations?" A startled old minister cried out, "Young man, sit down! When God pleases to convert the heathen world he will do so without your help or mine either." But the young man—William Carey—was not content to let the matter rest there, and the result was the birth of the modern missionary movement among the Protestant churches of the world. From that day to the present—some 150 years—the missionary cause has prospered in proportion as men and women have let their prayer for the coming of the kingdom of God upon earth lead to action.

"Let God do it." This destructive heresy is causing untold suffering and sorrow to many today. Every now and then we read of someone who has been overcome by the burdens of life. He felt that a heartless world was against him. Unemployment, homeless, debt, hungry children—life's burden seemed intolerable and his life was suddenly and tragically ended. And within a short distance from his home were a dozen Christian families, with enough and something to spare, who might have relieved distress and averted a sad tragedy had they been "doers of the Word" and alert for opportunities to aid the unfortunate. "Lord, bless the poor and the needy," was the prayer of a wealthy man, when another said, "Now, give me the keys to your corn-crib and I'll go out and answer your prayer." God cannot answer all of our prayers—we have to answer some of them ourselves.

Sorrow and suffering because of the heresy, "Let God do it?" Yes, many a poor child is maimed for life, or dies from burns or scalds, or is crushed beneath motor vehicles because a thoughtless mother has not carefully shielded her child from these dangers. We know that in this present life some accidents are unavoidable; but God is grieved and human hearts are made sorrowful because of negligence and carelessness. It is not exercising faith but tempting the Lord for a mother to say: "I never worry about my children; I commit them to the Lord who provides a guardian angel for these little ones," and then fail to do her part in protecting them from the manifold dangers about them. God does not want us to worry, neither does he want us to distrust him; but we must not blame a "mysterious Providence" for the sorrows we bring upon ourselves through our own carelessness or negligence.

(Continued from page 4)

inspiration that, like prophets of old, we may be "seers" of things spiritual and divine. The second phase is *unctuous utterance*. He that prophesieth *speaketh* to men to *exhortation*, and edification and comfort.

Thus with the Spirit's Baptism to purify us, and his Gift of Prophecy to endue us, we may not simply preach, but really *minister* the things of the Spirit who will himself abide with us forever.

Crime—Its Cause and Its Cure.

W. G. BENNETT.



HE crime wave that is sweeping over the United States and the world is fast becoming the most serious condition that civilization has ever faced. Brigadier-General Daniel Needham says, "Crime has broken out with a new and unrestrained violence in this territory. These vicious and arrogant criminals no longer confine their depredations to ordinary peaceable citizens. They hold up banks in broad daylight. They shoot down proprietors of business establishments. They have robbed the mails in the custody of the government itself. They have kidnapped police in their own high-powered cars. They have beaten policemen and defied police authorities as if they were utterly impotent."

Crime is estimated to cost the American people fifteen thousand million dollars annually. This amounts to a distributed cost of \$10 per month or \$2.50 per week for every man, woman, and child in the United States. The United States Flag Association, which has made an intensive study of crime, points out that in ten years 120,000 persons have been murdered in the United States. This does not include deaths from man-slaughter and other accidental casualties.

The National Council on Crime says that every year on an average of 12,000 persons are murdered in the United States; 3,000 are kidnapped; 100,000 assaulted; 50,000 robbed. Our murder crop has increased 350 per cent since 1890. One is almost constrained to ask if the human race has suddenly become crazed with a thirst for blood. Has humanity suddenly gone insane in a quest for crime?

Not only is crime on the increase but there seems to be a general moral breakdown and delinquency that is affecting all classes of society,—ministers, statesmen, judges, attorneys, officers of the law, men holding positions of public trust, oath bound; women of culture reading the vilest kind of literature; youths and maidens with minds poisoned until they have no regard for authority and no respect for virtue or chastity. Humanity is no different from what it has always been and is acting the same as it has always acted when those influences that have taught self-control, obedience to parental and civil authority have been neglected or repudiated.

The Bible with its laws, its doctrines of judgment and retribution, its call, command, and provision to make men holy in heart and righteous in action, is the foundation of Christian civilization. For the past forty years our ministers in their pulpits and our professors in our schools have been busily engaged in dissecting the Bible, rather than preaching and teaching it. Our present moral breakdown is the result of their delinquency in these respects. There are a few honorable exceptions to this general rule. And, remember, it is not what these who might have been so effective in the molding of character have taught, but what they have not taught that makes them deserving of this criticism.

Theology is the science of religion. Philosophy is the application of scientifically tested truth to life and morals. Truth is absolute and harmonious. The saying has become common that there can be no conflict between a true science and a true religion. The opposite must also be true: a false religion must conflict with true science; a false science must be in conflict with a true religion.

There are two philosophies of life and religion. The orthodox view has been current with Christians since the days of Jesus. The heterodox view has become current during the past generation. It is not new fundamentally. It is as old as the human race. But it has been given a pseudo-scientific coat of mail and become quite current with so-called Christians in recent years.

Orthodox theology begins with the first sentence of Genesis. God is introduced as sufficient in intelligence and power to be the first cause of all things and beings. Man is then introduced as the highest of all created beings, so far as this world is concerned. He is a finite being, but in holiness and intelligence a miniature of God. Man was full grown, capable of reproducing his kind, free, but placed under law. He disobeyed, became a fallen being, but still retained his faculties and functions as a responsible being. The theme of Christian theology is his redemption. The theme of Christian philosophy has to do with his adjustment to social relations.

Our modernist theologians tell us this is all absurd; but if we accept the first proposition of a transcendent and also imminent God, neither divine revelation or any of the miraculous incidents recorded in Revelation are absurd. That is to say, no one who believes in the God of the Bible will have difficulties over the miraculous occurrences recorded in the Bible.

"How shall we step over the tiny graves of little ones slain by drink to face the ire of him who 'loves the least of these?'"—Bishop Robert McIntyre.



ASBURY ALUMNI PAGE



Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

Immortality.

RICHARD E. BARNES.



HE doctrine of immortality, whether accepted or rejected, plays a most important part in the philosophy of any thinking person. We do not contend that this doctrine, may or may not, be given a leading position; but in the very nature of the case, it must be, for it not only affects our conception of man, but also of God, and the universe of which man is a part. The affirmation that death ends all is a creed as surely as the doctrine of immortality; and creeds govern behavior. Paul, in speaking of the resurrection of Jesus, says, "If Christ be not risen, then are we of all men most miserable," and the inference, "eat, drink, and be merry for tomorrow we die," cannot be so easily derided out of court, as some might think. It is simply saying that our ideas of this universe as a place of order and progress, and our ideas of God as a Being of Truth, Justice, Purity and Love, must be abandoned if man is but the negligible and perishable by-product of a cosmic process which has no interest in him. There seem to be only two positions toward which human reason finally moves, as it contemplates the complex phenomena of life. The one is sheer, dark, Materialism; the other is Theism, with its probability of the immortality of man. "Theism," says Bowne, "is the fundamental postulate of our total life. It cannot, indeed, be demonstrated without assumption, but, it cannot be denied without wrecking all our interests." Which is another way of saying what Paul said more clearly. It is well to remember that behavior may properly be guided, not only by the demonstrable facts of the material universe, but likewise by the probabilities of philosophy. Although faith cannot go contrary to reason, it may transcend the limits of reason as it reaches out for a true interpretation of life.

We will discover the value to life of the doctrine of immortality if we imagine the consequences of substituting for it the creed of annihilation. The implications of this idea, followed to their logical results, do not at first appear. Many a modern man who has relinquished faith in immortality contends, and rightly so, that "Virtue is its own reward." But he forgets that such a statement would be inconceivable except for a deeply spiritual idea of life's significance. In fact, from the lips of men who do not hold such a view of life, we do not hear any such words. Life to them is plainly a survival of the fittest in terms of climbing over the prostrate forms of the weak to a better vantage point. Haeckel, who counts God and immortality delusions, and Nietzsche, who contends that the world is needed for the strong, are logical in railing at hospitals and orphanages, and in admiring the ancient Spartan as he strangles to death his new-born weakling. They are, I say, logical, because if death ends all then personality is not permanent, and if not permanent then it is valuable only in terms of what contributions it can make to be perpetuated in posterity. But why bother at all, for a long look into the future makes this earth of ours seem quite temporary as an abode of man. Whether some unforeseen cataclysm ends it all, or slowly moving ice-caps destroy the race it matters not; for the earth in its present form is as temporary as any other sphere in a universe that is con-



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stantly undergoing change. The race is surely not immortal if the *individuals* are not. And who is there who doubts that if such a creed were universal, with its denial of both racial and personal immortality, there would be a disappearance of sacrificial spirit, of the urge to democracy, of the demand for reforms and for social betterment. Professor Goldwin Smith puts it mildly when he concludes, from his own creed of annihilation, that when all men believe as he does the soul of public-mindedness will die and the great inspirations perish that have motivated our social service and our passion for democracy. Such results would be consistent with their false philosophy.

Without the belief in immortality, as interpreted in its highest form through Christianity, we have lost the moral sanction for all the sublime demands and duties of life. Without it we would feel a deep resentment of injustice, we would lose the comfort and solace needed in the presence of life's sufferings and trials and disappointments. The exalted and ennobled conception of personality that accompanies this doctrine would be dissipated. The assurance that life is like a ship with a pilot, who guides through stormy seas to a port, would be gone, and the dark and gloomy outlook of a raft drifting amid blind cosmic forces to certain destruction would be indeed a disheartening substitute.

We turn from this brief appraisal of the great value and importance of the doctrine to a consideration of some of the objections to, and arguments against, immortality.

Eternal life as a matter of quality rather than quantity is no refuge. For if a life is made high and fine and noble in its quality it is reason for more grief, not less, at its destruction. But you say, the qualities of character, high and fine and noble, will never be lost; they will go back to the God of all. Let us not delude ourselves. If there is to be no continuity of the ego, no associations of personalities, such terms as Love, Justice and Truth become utterly meaningless in any sense in which we now know them. Indeed, let us go further and say, that personality is the only answer to a meaningful universe in either the here or the hereafter.

The materialist has scoffingly asked, "When did the race become immortal?" We may ask, when does any man become immortal? From the primal cell through the period of the growing embryo to the new-born babe,

through childhood and on, when did the individual become immortal? The answer to both questions must be sought in the relationship between brain which is physical and mind which is spiritual. The physiologist leaves no doubt about the intimacy of that relationship. Thought processes do not function without the co-operation and participation of the brain. The chemist will give you his picture, with every functioning of the brain having its corresponding molecular activity. And then the physicist presents the brain as a swarm of atomic systems, and in those scudding clouds of spatially separate particles, with their motions governed by the laws of attraction and repulsion, is to be found the mind of man, says the physicist.

Every known fact of science is as satisfactorily explained by the view that mind uses the brain as a tool, trains and develops it, as by the view that brain produces mind. Now, if the brain, conceived of as being the instrument of mind or personality, is mysterious, what then is the alternative? The alternative is, shall we say, the chemist's picture of the brain, with its chemical reactions in the brain of Milton, somehow regulating itself in such a way as to produce "Paradise Lost;" or the physicist's picture of the brain, with its swarms of atomic systems with their negative and positive charges regulated by laws of attraction and repulsion, producing in the brain of Shakespeare his "Hamlet" or "King Lear." How did it happen that the molecules in the brain of Lincoln decided on a chemical combination to produce a Gettysburg address? How absurd and unthinkable.

In theology every belief is subject to difficulties, but it is often found that the alternative is simply productive of a far greater dilemma and therefore must be discarded. In science the same methods are used, and scientific truth, as religious truth, is grounded in faith, and consists of positions never wholly verified that are necessary to make intelligible and reasonable the facts of experience. "He who does not go beyond the facts," says Huxley, "will seldom get as far as the facts." Thus we have the law of the conservation of energy, which is still incapable of universal proof. When we come therefore to the proof of immortality we use the same methods as science uses. We look at the facts of life and we say that, if the annihilation of materialism is the answer to that universal query, "If a man die, shall he live again?" then life, as we know it, is utterly, tragically, and insanely unreasonable.

First of all, personality would seem to be the highest and most valuable part of the universe. Character is the one means by which the universe may preserve its moral gains. But if there is no permanence of personality then we are living in a universe that is utterly wasteful of its most priceless treasures. Such a condition does not harmonize with the facts of life. A universe with its laws of energy and matter would be contradicting itself if it were to have no conservation of personality.

Then, we find limitless possibilities which are inherent in knowledge and character. These possibilities are involved in the nature of man. He ever feels the lure of truth yet unattained; of new worlds of knowledge just over the horizon of the known, and he chafes under the limits set by his present finite abilities. Conscious of these exhaustless potentialities Goethe died crying in his last moments, "More light! More light!" A man is never able to do in this world all that

he wants to do. Victor Hugo, in his seventieth birthday said, "Winter is on my head, and eternal spring is in my heart. The nearer I approach the end, the plainer I hear around me the immortal symphonies of the worlds which invite me. It is marvelous, yet simple. It is a fairy tale, and it is history. For half a century I have been writing my thoughts in prose, verse, history, philosophy, drama, romance, tradition, satire, ode and song. I have tried all. But I feel that I have not said the thousandth part of what is in me." In everything around us we see the evidences of progress; but the progress of man, which requires immortality to make it possible, is cut short by the swift passing of three-score years and ten and the coming of death. The possibilities of buidding a great soul hardly find the foundations laid, before the undertaker is at the door. This incompleteness in the presence of limitless possibilities cries out against annihilation.

The universality of the belief that man's spirit survives the experience of death suggests that this point of view is an intuitive consciousness, instinctive in man's nature. There is quite evidently something so difficult about the idea of death "ending all," that man's mind almost universally refuses it. Many of the conceptions of the early ages have been sloughed off as too narrow for our modern life. But here is a belief that has within it a vitality that shows no evidence of being lost. It is almost a colossal fact that a race of beings through thousands of years holds to the belief that man is immortal.

If science, with its assumption of a universe that is reasonable, is a strong ally to the doctrine of immortality, then religion, with its belief in a universe that is beneficent, is a stronger one. It is impossible to believe in the goodness of God at all without also believing in immortality. The two go hand in hand. The goodness and the honor of God are at stake in the question of immortality. Of course, there will be many in this day as in every age who will scorn the idea of a Good God; as the educated Indian who remonstrated with E. Stanley Jones for saying that, "If the heart behind this universe is like that gentle heart that broke on Calvary's Cross then God is a good God and trustable." "What ever makes you think," said he, "that the terrible mind behind this awful life has a heart?" But the universal longing of the race has been for goodness and as we stand in the presence of Jesus we feel that if God isn't like Jesus then he ought to be. Those who, in spite of the injustice and evils of this present life, have still believed in the goodness of God have held that life is to be interpreted in terms of a discipline and an education. But they point toward some future day when lessons in character may be continued toward infinity. The reward of the present life will be satisfactorily explained when the process is complete. They have held that, in spite of catastrophies and tragedies, this will ultimately prove to be a friendly universe. Naturally, this contention necessitates the postponement of confirmation to the future. If that future should fail to sustain our faith in the goodness of God then indeed are the annihilationists correct. Added to the reasonableness of the universe, and the beneficence of God is this further evidence that in life and death the great souls of earth have clearly seen the immortality of man. Not only have the great men been sure of this truth but all men in hours of greatness have known that, to deny the survival of personality, would be to rebuke their deepest nature. "God is not the God of the dead, but of the living." That to him was axiomatic.

Socrates, in Plato's "Phaedo," sits down on the edge of his bed in the prison cell in Athens and indulges in long and abstruse arguments to prove to his disciples that the soul will not cease to live at death. But Jesus, in the shadow of his departure, turns to

his disciples with these beloved words, "In my Father's house are many mansions; I go to prepare a place for you, and if I go and prepare a place for you, I will come again and receive you unto myself that where I am there ye may be also." This high attitude toward man's destiny was reflected in the life he lived. In the life of Jesus we see a testimony of great living; living that takes as one of the axiomatic truths the doctrine of immortality. He it is who brings to life a new and revolutionizing evaluation of the worth of individual personality. Emerson said that, "Jesus alone in history has made a true estimate of the worth of man." Under the impact of this new and high appraisal, a restlessness has increasingly possessed this common humanity of ours, a restlessness that will no longer tolerate any system, creed, government or attitude which binds upon man the galling fetters of ignorance, or greed or inferiority.

If our minds revolt against the doctrine of annihilation as it affects us common men, how much greater is the revolt as we look at such a life as that of Jesus and consider the utter tragedy involved in the denial of immortality. Hence it is with no surprise; indeed, it is with a deep sense of satisfaction that we realize his glorious victory over death and the grave. As Dr. E. Stanley Jones has put it, "I am not surprised that such a life should arise triumphant over death; but I would be if he hadn't."

In the New Testament we find a portrait—the most wonderful ever painted—the portrait of Jesus. You may say that it is a true one, or you may say that it is a false one, or you may trim it to suit yourself. But if you do either of the latter you have not necessarily invalidated the former. In this New Testament portrait we have a risen Savior, and substantiating this glorious truth are some evidences to be gathered from the New Testament itself, and from history, and from that inner voice that speaks to every man. In the New Testament we are told that the risen Savior was seen first by Mary Magdalene, then by the two on the Emmaus Road, then by the disciples, first without and then with Thomas; later by Simon Peter alone, and indeed, adds Paul, by over 500 at one time, and many of them still alive at the time of Paul's writing. These experiences were extended through a forty-day period ending with his ascension. We are confronted with the testimony of the sealed and guarded tomb, which is next shown to be empty. Furthermore, we have the account of a most unusual transformation on the part of Christ's followers from despair to an overwhelming joy, and confidence which remained unabated even in the face of inflicted death for maintaining the position. Then there is the influence of Christ in history, producing men and women of Christlike character and so leavening society as to put man on the march toward realizing a high and noble association with God and his fellowmen. The inward consistency of the portrait of Christ as presented fulfills the longing of the human soul. One can scarcely imagine the dark tragedy that would everywhere bring despair if this doctrine of immortality, as enlightened and guaranteed by the resurrection of Jesus, were to be lost to us.

REQUESTS FOR PRAYER

A HERALD reader asks that prayer be made for her children to be saved, and for herself, that she may be filled with the Holy Spirit.

Prayer is requested for a revival to come to Smithfield, N. C. Prayer meetings are being held and much interest is manifested. This request comes from a sister who is burdened for her community.

I. L.: "I am a T. B. patient and request the prayers of THE HERALD family that God may restore

me to health, that I may glorify his great Name by preaching his Word, or doing anything he may ask."

S. J. H.: "Please to pray for me that I may be healed of an exceeding bad case of eczema. I am trusting the Lord to give me relief."

He Cares.

He knows, He loves, He cares,
Nothing this truth can dim.
He gives His very best to those
Who leave the choice to Him

—Selected.

(Continued from page 3)

Spirit of Christ, he is none of his." Romans 8:9. There will be weeping and wailing and gnashing of teeth. They will pray for the rocks to fall upon them, but their prayer will be too late. "By their fruits ye shall know them."

Many say, "I am a member of a certain church, but very seldom enter the church." Others, "I have a great interest in the church, but never help the church." "What kind of a church would my church be, if every member were just like me?"

Many say, "I don't think I'll go to church today! I'll listen to the radio. It looks like storm anyway. I can worship at home." Maybe you can, but the question is, do you? Are you a fair weather Christian? The Psalmist said, "One thing have I desired of the Lord, that will I seek after; that I may dwell in the house of the Lord all the days of my life, to behold the beauty of the Lord, and to enquire in his temple." Psalms 27:4.

When John Wesley was returning from England he came in contact with a group of Moravians on board the vessel. During the trip several severe storms arose, and the Moravians were quite calm, but Wesley was tormented with fear. He asked the Moravians why they were calm, and the reply was they were not afraid, because they had peace within. Wesley said he had no such peace. Later in his journal he wrote, "I went to America to convert the Indians, but O, who shall convert me? Who shall deliver me from this evil heart of unbelief? I have a fair summer religion, but let me look death in the face and my soul is troubled."

Some say, "I love to witness for the Lord and Master," but how many souls have you won to Jesus Christ during the past year? Others say, "I love to testify for Jesus, and tell what he has done for me." An elderly lady was testifying to the saving grace of Christ and said, "The Lord saved me forty years ago, and the spark is still there." If our souls have not more than a spark in them after forty years of conversion we need to get back to the old-fashioned mourner's bench and pray our way through to victory, so that we shall not have a spark, but a flame, even if we must do as Jacob did, tarry all night in prayer, and will not leave until we shall have received the blessing of the Lord upon our souls.

We need to pray for a revival that will set our hearts aflame and on fire for God and the church, but that will never happen until we who profess Christianity, without Christ, get our hearts right with God; have our hearts washed in the blood of Jesus, and we shall be whiter than snow.

What kind of fruit-bearing Christians are we? What kind of fruit are we bringing forth for Christ? Is it good or evil?

Could we judge all deeds by motives
That surround each other's lives,
See the naked heart and spirit,
Know what spur the action gives,
Often we should find it better,
Purer, than we judge we should;
We should love each other better
If we only understood!

"If you've had a kindness shown, pass it on—such is the law of love."

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(Continued from page 1)

of conduct. The new life that Christ has imparted is intended, among other things, to create in the soul an urge, a panting after God, a hatred against sin and all the defiling influences of sin.

Our Lord Jesus in his teaching tells us that it is a blessed thing to be longing for freedom from sin; to be hungering and thirsting after righteousness. He assures us that such *shall be filled*. Filled, of course, with that for which they hunger; emptied of sin and filled with righteousness. Thank God, the promises of Jesus are safe and sure. Oh, hungry souls, press on! With the Word of God, prayer and faith, kindle your desires for purity of heart into a holy flame of longing. Let this passion for righteousness consume all other desires. Want purity of heart so intensely that you want but little else.

In this state in which Jesus says we are blessed, the soul masters the body. Your spiritual desires rise up, and your physical appetites and passions shrink down, and for the present, go out like fires that, unfed with fuel, cease to exist. To such persons the divine flame will come. We have the word of One who cannot lie, or forget his promises. He says that those who "hunger and thirst after righteousness shall be filled."

Refuse to feed your hungry soul with anything less than the righteousness which the Lord Jesus Christ has promised. If he tarry, hold on to your purpose and press on with ever increasing desire. He is mighty to save to the uttermost. "He is able to do exceeding abundantly above all that we ask or think, according to the power that worketh in us."

The Bible doctrine of full salvation exalts the Lord Jesus. It lifts him high above all the powers of sin and Satan, and everything that can contaminate and destroy the soul. It crowns him Lord of all evil powers, master of all situations, equal to all emergencies, superior to all other influences. It worships and adores him as fully sufficient to meet all the needs of our poor fallen natures, and lift us up, saved from sin, into humble and blessed Christlikeness and fellowship.

One can become so hungry for food for the body that they forget other things; they

care for and desire nothing else. Food is their one intense objective; so it must be with the soul that would be filled with righteousness. You complain, perhaps, that you have hungered and prayed and trusted and have not been filled. Possibly, there have been mixed desires. Some hunger for wealth, for honor, for place and power over your fellows. Search your motives carefully. St. James says, "Ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts." Your desires, ambitions, selfish pride. You would have the power of God upon you in order that you may use that power toward selfish ends. That, of course, means failure.

May I suggest that in seeking entire sanctification of the soul, in hungering and thirsting after righteousness, you must not seek to make it simply a means to some personal end. Of course, it is supposed that you will have much greater power for service, if cleansed from all sin and filled with righteousness; but for the time being, leave this feature in the background. Long for a pure heart because sin is so hateful to you; because it means fellowship with Christ; because you would rather be holy than be great, or wealthy, or to have any sort of power over your fellowbeings.

In this quest after a clean heart, holiness of life, righteousness of conduct, Christlikeness must be the supreme desire, the one great end and object; the better equipment for service, the larger usefulness will come along, no doubt, but now let an abhorrence against sin, your own corrupt nature, and a great cry to be free from it, to be cleansed in the precious blood of Jesus, to be holy, to walk with your Lord in the sweet fields of purity, master you so completely that other things are forgotten; that no thought of exalted self is entertained. You are hungering and thirsting, not for a great place in the ecclesiastical body of which you are a member, or for large success in any enterprise in which you are engaged, or for any sort of saintly pride among your fellowbeings. The thing you want, for which you hunger and thirst, and pant after, is righteousness. You long for freedom from sin. You want to know that your immortal soul, through the atoning merit of Jesus Christ, is made whiter than the snow.

How blessed it is for the human soul to be thus stripped of all earthly ambitions, and on a passionate stretch, a holy hunger, a burning thirst, which cannot be quenched with anything less, or fed and satisfied with anything short of being purified and filled with the righteousness which Jesus Christ alone can give. Press on! His word cannot fail. His love is drawing you. The Holy Spirit is stimulating and stirring within you these holy longings. You shall be filled. Amen!

Unruled Lives.

MRS. H. C. MORRISON.



HERE never was a time when lawlessness in the home and state was more prevalent than now. There is a spirit of wanting to have one's own way from the tiny child to the more mature. Often we read of where children have been chastised and to "get even" with the parent who punished them, they go out and hang themselves, run away, or do something violent and unheard of.

In Isaiah 63:15-19, we have God's people praying for him to return to them and deliver them from their enemies. They plead his help and profess their faith in his power to protect and deliver his people. As an argument for his intervention the church cries out: "We are thine: thou never barest rule

over them; (their enemies) they were not called by thy name."

This verse would indicate that the Christian life is one of discipline. It is in the Christian life as it is in the home life—the undisciplined child never brings honor to his parents, nor does the Christian who knows nothing of the Holy Spirit's chastening rod amount to anything in spiritual things. Truly, "no chastening for the time seemeth joyous, but grievous, but afterward it yieldeth the peaceable fruit of righteousness unto them who are exercised thereby."

In considering this subject, Ernest B. Allen says:

"There is a vast difference between ruled and unruled men. Our lives reveal the rulers we have deliberately chosen, or those to whom we have weakly surrendered. The unruled man is undisciplined, uncontrolled, unable to work well in harness. All restraint becomes at times irksome. To yield to it cheerfully, accept its training, and follow its laws, requires force of character and repeated action of the will.

"The difference between the Christian and any other man lies in his voluntary acceptance of a great moral discipline. It does not make him a mollycoddle! He can suffer long, as Paul affirmed, and be kind. He does not behave himself unseemly, nor seek his own, and is not provoked or puffed up! He can bear, believe, hope, and endure *all things*! Sooner or later, this inevitably separates him from other men.

"Then he is apt to grow proud and suffer a fall. He reverts to his former estate. He is no longer different from the 'unruled' about him. Rather, he is ruled again from the lower levels of his own nature, by the baser things about him. But a Christian ought to be ruled by the will of God, his Father-friend, and not by his own will. This was the great distinction of Jesus. He did not come to do his own will. He deliberately, repeatedly, chose to do his Father's will—and paid the price. God forbid that we who bear our Lord's name should 'become as they over whom' he never ruled, 'as they that were not called by (his) name!'"

H. C. Morrison's Slate.

Nazarene Assembly, Kansas City, Mo., June 21-23.

Sharon Center, O., Camp Meeting, June 25-July 5.

Corbin, Ky., Camp Meeting, July 15-19.

Morrison Park, Glasgow, Ky., July 24-August 2.

Indian Springs, Ga., August 6-16.

Only Foundation of Faith.

If from the time you were first empowered to believe, after having been enabled, by the Holy Spirit, to offer yourself a living sacrifice to God through Christ, you had taken the Word of God as the foundation of your faith, and, like Abraham, journeyed onward, taking the Word as expressly the voice of the Spirit, an established state of experience had long since been yours. I would not chide; but surely, the ways of the Lord are equal. If ye will not believe, surely ye shall not be established. Does not this imply fault on the part of man? Surely, God would not thus reprove, unless he had given a foundation for you faith, which may be readily ascertained by the most unsophisticated mind, and also had given the ability to believe. Did the Israelites need more than the Word of God to assure them that, in the event of their going over to possess the land, they should be saved from the hand of their enemies? God had pledged his eternal veracity to do this for them, and it was their sin that they did not obediently go over, relying on his immutable Word.

Children should never be made sad at bed time or at meal time.

Fails to Halt Unemployment.

W. G. CALDERWOOD.

Number of Jobless Up After Two Years of Repeal.

The May, 1932, number of *Fortune*, the dollar-an-issue magazine, quoted the estimate of the American Federation of Labor that repeal of Prohibition would give employment to a million and a half additional workmen. This, it was hoped, would start the nation on its way to recovery from unemployment. In November, 1933, just before repeal, the A. F. of L. issued a statement that there were then 11,030,000 unemployed, and on December 28, 1934, a year after repeal, it placed the count at 11,459,000, or an increase of 420,000 during the first repeal year. In March, 1936, it estimated the jobless at 12,626,000, or an increase of 1,596,000 in a little over two years under repeal instead of the 1,500,000 decrease which it had prophesied as an argument for the abandonment of the Prohibition Amendment.

At first blush these figures may seem not only improbable, but actually unbelievable, for in 1935 Congress put into the hands of the President nearly five billions for the express purpose of relieving the aggravated unemployment situation, and by what seem to be conservative figures Johnny Q. Public tossed three billions more over the liquor bar for hitherto outlawed booze, the manufacture and sale of which was supposed to give employment to a million and a half unemployed.

BUT THERE'S A REASON.

According to the U. S. Statistical Abstract for 1935, when labor adds \$100 to the value of the materials which go into the manufacture of spirits, labor gets only \$6.70, but when labor adds \$100 to the value of the material which goes into textiles, labor gets \$50.60, or over seven times more! Therefore, when Johnny Q. Public diverts enough money from textiles to whiskey to make one job for a distillery worker, he has taken enough from the textile industry to shove seven men into the army of the unemployed. If all industry is included, five men would be pushed off the production line for every one added to the distillery payroll.

Anyway, "believe it or not," there are the figures of the A. F. of L. that there are 1,596,000 more unemployed after two years of repeal than there were after thirteen years of Prohibition, in spite of the spending of nearly five billions of Federal funds plus huge amounts added by the states to put unemployed men and women back onto the pay-rolls.

Christ Today.

BY LESTER WEAVER.

Men and women sodden in the materialism of the age are always confusing themselves puzzling over the miracles of the Bible. They deny the miracle of Pentecost and do not even recognize the outstanding miracle of that occasion. I refer to the miracle of the transformed Peter. Less than two months before Pentecost Peter lacked the courage to be anywhere near where Jesus was. And when a little obscure servant girl remarked that he had been with Jesus, the heart of Peter grew faint with fear and he actually cursed and swore to make his denial more emphatic.

But since then Jesus has risen and appeared to his disciples. Peter has repented and been forgiven. Jesus has ascended into heaven. And early this morning the Holy Spirit has come mightily upon Peter and the other Apostles. And listen to Peter now as he faces those mighty atheists who had crucified Jesus:

"Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as ye yourselves also know: him, being delivered by the determinate counsel and fore-

A PERSONAL WORD.

Mrs. H. C. Morrison.

Our readers have noticed that we are again launching a drive in which we make the very generous offer to send THE HERALD to new subscribers until January, 1937, for only 25 cents. No one would accuse us of making this a money proposition, for any one knows with the low price of ONE CENT A WEEK for a copy of a sixteen-page paper, there cannot possibly be any profit; our one motive is to get THE HERALD introduced into homes where it is not known, and where its message is so sorely needed.

I am persuaded that every one will agree that we have done our part, and more; now it is up to our friends who love THE HERALD, to use some of their tithe money to send this herald of good news broadcast throughout the Nation. Those who do not have a tithe, but who have the disposition to get out among their friends, can induce them to see the advantage in this offer and secure us a nice list of subscribers. We are told in the old Book to "Sow beside all waters," and this is a most opportune time to sow seed that will produce a bountiful harvest in the days to come.

I wish there was some way of ascertaining how many have been blessed, either in conversion, reclamation or sanctification through reading THE HERALD. We have had innumerable testimonials to this effect, but for the final accounting we shall have to wait until the books are opened and the results have been made known.

Friends, can you think of any place where 25 cents can be invested that will bear gracious fruit for six months—no, not for six months, only, but on and on through the years will the messages linger in the hearts of the people who read them from THE HERALD. I believe our faithful readers are going to rally to this appeal and help us swell the number of readers of THE HERALD within the next few days. The sooner you send the names, the sooner they will get the paper, and the sooner will they get a blessing.

knowledge of God, ye have taken, and by wicked hands have crucified and slain: whom God hath raised up, having loosed the pains of death: because it was not possible that he should be holden of it . . . Therefore let all the house of Israel know assuredly, that God hath made that same Jesus, whom ye have crucified, both Lord and Christ." Acts 2:22-24, 36.

Those people at Pentecost recognized the miracle of the transformed Peter—that is, those possessed of any real spiritual insight. Some of the old liquor crowd were there who said it was the effects of wine. But all the better class of people knew that something strange and ennobling had made Peter all over again. And many of them were willing to investigate this matter. All Bible readers know the result.

But we cowardly disciples who have so often denied our Lord as Peter had done need to flee to the place of secret prayer and fast and pray, and rend our hearts, and not our garments till the moment comes we can submit ourselves in perfect obedience to the living Christ as Peter and the others did that day. Then the same miracle of courage will be wrought in us.

Asbury College.

It has been my happy privilege to attend the past two Commencement occasions of Asbury College, in the beautiful blue grass region of my native state, Kentucky. I have visited a number of institutions of higher learning, both in America and Europe, but Asbury College has the most beautiful campus I have ever seen; and its physical beauty is one of its least important assets. The Bishop who said that "Real scholarship and the deepest piety are associated at Asbury," spake a significant truth.

The Baccalaureate sermon, by Dr. H. C. Morrison, was truly a masterpiece. We were made to rejoice in the consciousness that, at Asbury, our children may be educated without the fear of their faith in the fundamentals of our Holy Religion being destroyed by destructive modernism.

My family accompanied me on this occa-

sion, and we were made to rejoice anew, because of God's goodness, in making possible such a school. We believe Asbury is the greatest Christian College on earth, and have already made provisions to send a very bright and most worthy student there next fall; and perhaps others.

Asbury's equipment, both spiritually and physically, is ideal. She is on our daily prayer list. In the years to come, may the anointing of the Holy Spirit forever be the inspiration of those in whose hands Asbury rests.

Sincerely, your brother in Christ,

H. G. RYAN.

Mr. Wesley Says:

"There is a wide difference between voluntary and involuntary transgressions. The one brings condemnation to the soul, the other does not."

"The longer I live, the larger allowances I make for human infirmities. I exact more of myself and less from others. Go thou and do likewise."

"I want to be all love. This is the perfection I believe and teach. And this perfection is consistent with a thousand nervous disorders, which that high-strained perfection is not."

"They are not condemned for sins of infirmity, as they are usually called. Perhaps it were advisable rather to call them infirmities, that we may not seem to give any countenance to sin, or to extenuate it in any degree, by thus coupling it with infirmity."

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Little Bilney.

Bilney was a preacher, but not a big preacher. He heard Latimer speak and was impressed with his youthful intellect. He readily recognized that Latimer was not only able but honest and he longed to be an instrument in God's hands of converting him from Romanism to the reformed faith. He wanted to play the role of Aquilla and Priscilla to this rising prophet. He first carried the matter to God and prayed thus, "O God, I am little Bilney and shall never do any great thing for Thee, but give me the soul of that man, Hugh Latimer, and what wonders he shall do in Thy holy name!"

After hearing Latimer preach Bilney sought an interview and asked, "If he might confess to him?" The Bible is opened at the passage, "This is a faithful saying and worthy of all acceptance that Christ Jesus came into the world to save sinners." "I went to the priests," said Bilney, "and they directed me to broken cisterns that could hold no water. It was then that I thought of Christ Jesus who 'came into the world to save sinners.'" Latimer was overwhelmed by this testimony and Little Bilney led Latimer to Christ. Perhaps we have done little but our influence may touch some child and perhaps that child may be the Latimer of tomorrow. Methodism needs a reformer with the spirit of Hugh Latimer and under him now.—Dr. J. W. Moore in *The Richmond Christian Advocate*.

Subscribe for THE PENTECOSTAL HERALD today.

OUR BOYS AND GIRLS

THE GOLDEN RULE.

By Esther L. Seeds.

Edith Webster came through the swinging doors of the large department store where she worked, a happy smile curving her lips. Her cheeks glowed from the frosty air and her brown eyes sparkled with fun and excitement. She wondered what proud Georgia Hale would say if she had seen her racing down the street with a dirty street urchin. But Billy was such an appealing mite, and he had enjoyed the race so.

Phil Westover, the young manager, met Edith in the aisle and paused for a cheery good-morning, his eyes lingering admiringly on her radiant face. Georgia, watching covertly from her counter, muttered between clenched teeth, "I'll fix her if she doesn't stay away from Phil. He can't see me since she came here to work!"

"G'morning, Dearie," greeted Helen Fiske, one of the office girls, as Edith entered the coat room and hung up her hat and jacket. "How's things this morning?"

"Georgia snubbed me again," Edith answered ruefully. "Really, Helen, I don't know why she hates me so. I've tried to be nice to her, but she just won't give me a chance."

"The reason is very simple, my dear," returned Helen, smiling. "Phil Westover."

"But—Phil Westover and I are mere acquaintances!" Edith exclaimed in surprise.

"Which goes to prove nothing," answered Helen. "Hasn't Phil asked you to go places with him?"

"Edith's cheeks grew red under the other girl's scrutiny, but she replied frankly, "Why, yes—he did ask if he could take me to a movie, and I refused. Then, a few days later, he invited me to go with him to a club dance. I decided to put an end to his asking, not that I dislike him, but because I wanted him to know where I stood in regard to such things."

The other girl was regarding Edith with interest. "Mr. Phil Westover must have been surprised for once in his life," Helen said with a little chuckle. "Just what did you tell him, Edith?"

"I told him simply that I was brought up in a Christian home and never go to such places of amusement as he was used to."

"And what did he say to that?"

"Oh, he asked what kind of amusements I did like, and I told him about our League socials and entertainments, our wiener roasts and picnics and hiking parties."

"Go on, and tell me the rest," Helen said. "Didn't he go to the League with you Sunday evening and then walk home from Church with you?"

"One at a time," laughed Edith. "No, Phil didn't go to the League with me. He was already there when I arrived at the church; but he did walk home with me."

"Well, Georgia heard about Sunday," Helen confided. "I'm not saying how, but she knows, and that's why she treats you as she does. She thinks you are reforming her play boy."

"And what is it to Georgia Hale?" asked Edith, a trifle defiantly. "What claim has she on Phil Westover?"

"Well, you see, Edith, it's this way," drawled Helen mischievously. "Before you came, Phil would take first one and then another of us girls out of evenings, but he took Georgia out oftener than any of the others, perhaps because she was always throwing out hints to him of places she wanted to go. Phil wasn't serious with any of us, and we had sense enough to see it, all but Georgia. His flattery went to her head like wine. But since you came on the scene," she paused and shook her head in mock gravity, "we don't any of us stand a chance any more. But," seriously now, "don't you let anything Georgia Hale says or does bother you, Edith. And now run along, the doors are open and customers are coming in."

Phil continued to seek Edith's company, turning aside other pleasures to

attend the League activities. In the course of a few weeks the young people of Edith's set, who had liked the pleasant young man from the first, now counted Phil Westover as one of them whenever an entertainment or good time was planned. At the store, Georgia was openly defiant and hostile toward Edith, slighting her at every opportunity. One morning she deliberately ran into Edith, overturning a pile of boxes containing new stock, and spilling their contents over the floor, and then hastening away with a derisive laugh, leaving Edith to fix up the wreckage.

It happened that Phil was just coming from the cage, and he witnessed the entire incident and went to help Edith. Not one word escaped her of how she had met with the accident, and Phil went away, admiring more than ever, the sturdy character of the girl. Edith hurried back to her counter and soon forgot her troubles in trying to please her customers.

The morning passed quickly and soon Hilda came from the hardware counter to call Edith, saying it was their turn to go early to lunch. It was understood by all the girls that when one of them was leaving her counter for any length of time, she was to notify the girl at the next counter, who would double until she returned. So, on the way out, Edith called to Georgia, "I am going to lunch now," but Georgia's only reply was an insolent stare.

"Where shall we go today,—to Hopper's or to a hot-dog cart?"

"Hopper's, if you don't mind, Hilda. There is always such a boisterous crowd at the hot-dog places."

As the two girls were leaving the table, Edith said quietly, "Do you mind, Hilda, if I take that roll you left? I want it for Billy."

"Have it and welcome," quickly replied Hilda. "But who is Billy? Your dog?"

"No," Edith smiled at her friend. "Billy is the little boothlack around the next corner from the store. There are many days when I know he has no lunch. I saved this for him." She displayed a sandwich and a doughnut wrapped in a clean handkerchief.

The girls walked leisurely along, looking in at shop windows at pretty things until time to return to the store. At the corner they stopped while Edith handed Billy his lunch. His pinched little face lighted with gratitude and pleasure as she put the package in his eager hands.

"Gee—thanks!" the urchin said, lifting a corner of the cloth with a grimy little hand. "I'm sure awful hungry."

"You're welcome, Billy. My friend, Miss Hilda, helped with the lunch today," Edith told him gently.

"Thank you, too, Miss Hilda," the child said, his big eyes searching her face as if to ask, "Have I found another friend?"

Hilda nodded and smiled at him. "Better eat it before someone comes for a shine," she suggested.

Without another word the little fellow went to ravenously eating the sandwich, but the doughnut he wrapped carefully. "Can't I take this to Mother?" he asked wistfully. "She gets hungry too, an' she loves doughnuts."

Hilda's eyes filled with sudden tears. This was a side of life of which she knew little.

"No, Billy Boy," she said quickly. "You eat these things, and when I come from the store tonight, I'll bring you two nice sandwiches and some doughnuts for you to take home with you."

"Gee," breathed the boy softly. "My mother says Miss Edith is a—a angel, an' I guess you mus' be one, too."

"Oh, no,—I'm not an angel, Billy," Hilda said with a tremulous smile. "But I'm going to get Edith to tell me more about being a Christian."

"Do you really mean that?" cried Edith happily. "Oh, and will you come to the League, Hilda?"

"Yes, if you want me to," Hilda answered. And as she and Edith walked

arm in arm back to the store, she said, "I've been wondering what made you different from the rest of us girls, Edith, and now I know."

Georgia went to lunch without a word, but Edith was too happy to mind. She was thinking that Hilda had learned the way to true happiness and service, and that she, herself, had been instrumental in helping her. The afternoon passed, and soon it was closing time. When checking up the sales of the day, Edith found that she was short of cash. She went over her figures again, very carefully, and recounted the money in the drawer. Yes, she was five dollars short. A bewildered frown gathered on her smooth brow, and closing her register, she went in search of the manager.

"I cannot account for the shortage," Georgia, who was listening, heard Edith say as she and Phil drew near. "The sales check up correctly, but there should be five dollars more, the money given me to start the day with, for change."

Edith turned around and found Georgia watching them closely.

"Georgia, did you make any sales at my counter while I was out at lunch today?" she asked.

"Yes," the other girl replied sweetly, and came over to stand beside Phil. "What is the trouble?" she inquired of him, and as his glance went back to Edith, she replied nervously: "Yes, I made two sales while you were at lunch."

"My cash does not check up right," said Edith evenly, looking straight into the other girl's eyes.

"That is not my affair," Georgia declared with a defiant stare and a shrug of her shoulders. "You know as well as I do that we are not supposed to touch another's register. At least you should know," she added in an insinuating tone.

"That will do, Georgia," interrupted Phil sharply. "We all know that rule, nevertheless, it is sometimes ignored."

"Well! If you think I had anything to do with this—"

Georgia would have said more, but Phil Westover had turned away from her to regard Edith. Her face was pale, but her brown eyes were steady as they lifted to his face. "I haven't the money to replace it now, but Saturday you could take it from my pay," she said in a low voice.

"I am sorry, but I cannot settle matters of this kind, Edith. I'll have to take it up with Mr. Martin. But don't worry—that never helps, and I believe it can be straightened out all right."

He gave Edith a reassuring little smile as he walked on, which Georgia's jealous eyes did not fail to see. A triumphant look came over her face as she watched Edith's downcast expression. Mr. Martin, the "Big Boss," would not be as lenient as Phil Westover. Edith's pretty face would not hinder Mr. Martin from doing his duty. She would in all probability be discharged, disgraced—nor would she have any recommendation to help her find another position. And, moreover, with her out of the way, she, Georgia, would have Phil to herself again!

A different thought occupied Edith's mind. Would they think she had taken the money? It was missing and she had no proof that she could show them, that the five dollars was in her possession at this very moment.

Presently Phil returned with Mr. Martin and Edith told him all she knew about it. At length she paused, not knowing what more to say and Georgia's voice could then be plainly heard talking to Phil. "Of course she took that money!" she was saying emphatically. "How else could it be missing? She probably had a bill to meet. Her family are hard up, you know. Father dead and her mother a semi-invalid. Edith and her brother are the only ones working, and there are five in the family."

"Is that statement true?" asked Mr. Martin sternly.

"Yes. All but one thing," Edith answered quietly. "I did not take the money."

"I am sorry, Miss Webster, but unless you can produce the money before you leave the store, with a plausible explanation, we shall be forced to dispen-
sation with your services. And—under such conditions, you understand, we could not give you a recommendation."

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"Yes, sir," she faltered, and then began gathering up her belongings to leave the counter.

As soon as Martin passed on down the aisle, Phil touched her arm and held out a five-dollar bill. "Take it," he urged in a whisper. "Tell the old man you found it on the floor where it had fallen when you were taking the money from the drawer. Go ahead. I'll tell him I was here when you found it."

Edith stared at the money. What a temptation to take it! Then she need not lose her job. Where could she find other employment without a recommendation? Mother and the children were so dependent on her. But even as these thoughts came crowding into her mind, she put them aside. She smiled, a wan little smile at the young manager, and shook her head. "It is awfully kind of you, Phil," she whispered back, but—I couldn't. It would be just as wrong to tell a lie to clear myself as it would be to steal the money. I am innocent, and God knows it. He—He will clear this up somehow." And she hurried away to the cage to hide her tears from him.

Helen glanced up in surprise as Edith came up.

"Why, what's the matter, Edith? What are you crying about?" she asked.

"I'm fired," sobbed Edith, dabbing at her eyes with her handkerchief.

"Tell me what happened, dearie," Helen said sympathetically.

"There's five dollars missing from my cash register," Edith told her friend disconsolately.

A knowing look came into Helen's blue eyes. "And Georgia knows nothing whatever about it, I suppose?" she drawled.

"I don't know. She doubles for me when I'm out at lunch, you know, but I can prove nothing. She watched me so closely while I was checking up that I became suspicious, but she denies anything about the shortage."

"She would! But listen, Edith, I saw her ring up a sale on your register myself and that must have been when she took the money. I'll go with you to Mr. Martin." Helen rose from her desk.

"No, wait, Helen. Let's not do that. I'm going to give Georgia a chance to confess."

"Confess—Edith, are you crazy? A girl who would do a thing like that, confess? Never!"

"I think she will, but if she doesn't, can I depend on you?"

"You certainly can," was the quick response.

Edith did not mention the trouble to her mother. She did not want to worry her with it or burden her needlessly. When the supper dishes were washed and put away, she donned hat and coat, and kissing her mother's pale cheek said, "I'm going out for a little while, Mumsy. I'll not be long."

Her heart was beating fast as she approached the large white house which was Georgia Hale's home. Suddenly the front door opened and a young man came out and hastened down the sidewalk. His hands were stuffed deep in his pockets and his hat was pulled low. With a start of surprise, Edith recognized Phil Westover. It was dusk by this time, and she drew back into the shadows of a tree and he passed on by without seeing her. Edith was conscious of a queer lump in her throat. So he had not quit going to see Georgia, after all. She hesitated, undecided whether to call on Georgia or retrace her

steps back home. But yes, she would! She had come this far, and she would not turn back now! She would not lose her job and Phil too, without a struggle. With her chin up, Edith marched up the broad white steps and rang the door-bell.

A sweet-faced woman opened the door. Edith knew by the resemblance that she was Georgia's mother. But her eyes, instead of being cold and haughty, were kind; and her voice was gentle.

"Is Georgia at home? I would like to see her for a few minutes," Edith said.

"Yes, Georgia is in the living-room. Come right on in," her mother said pleasantly, and led the way to a large, well-furnished room.

"Georgia, a visitor for you, dear," Mrs. Hale announced, and then left the two girls together.

At sight of Edith, Georgia started to her feet, her face paling.

"Why have you come here?" she asked coldly.

"Because I want to talk with you," Edith replied.

Georgia seemed very nervous, but she tossed her head with her old scornful gesture and asked insolently, "What could you have to talk to me about? A girl like you—stealing her employer's money!"

"That is just what I came here for," Edith said evenly. "I wanted to ask you why you took that five dollars, and what you did with the money."

"You dare to come here, to my home and accuse me! You—you—" Her voice died away and her eyes dropped before the steady, searching gaze of the girl standing before her.

"Georgia, you were seen by one of the girls, when you rang up a sale on my register and made change," Edith said slowly and distinctly. "Do you think that could be easily explained after what you said to Phil this afternoon?"

"Who saw me?" Georgia asked in a half-whisper. Her face had gone very white.

"It would not help you to know, but if you'll do what I ask, I promise you that none of the other girls will know; if not, the girl who saw you will go with me to Martin in the morning."

"Then—you knew this afternoon?" stammered Georgia.

"Yes, before I left the store. I could have gone to Mr. Martin then, but I wanted to talk with you first."

"What do you want me to do,—go to Mr. Martin myself?" Georgia was trembling violently.

"Yes," said Edith quietly, "If you will confess to Mr. Martin and Phil Westover, I'll do my best to help you keep your job."

"I won't do it!" Georgia Hale cried vehemently. "I can't do such a thing, and I won't!"

Edith rose. "Then I shall go to them in the morning and explain." And she started for the door.

But before she reached it, Georgia Hale came running after her, and caught her by the arm. "Wait, Edith! I—I'll do it!" she cried desperately. "Oh,—I don't know what made me do it—I was tempted—I obeyed the impulse without stopping to think. Phil suspects me already. That's why he came here tonight. I lied to him,—I've lied to everybody—"

Edith gazed at the sobbing girl sorrowfully. So that was why Phil had been there—and she had doubted him. Suddenly her heart was lighter. She turned to the dejected girl beside her. "Don't cry, Georgia," she said in a low, sympathetic voice. "I believe everything will come out all right."

* * * * *

It was a painful half-hour the girls spent in Mr. Martin's office the next morning, but in the end Edith triumphed and Georgia was sent back to her counter, a much chastened, much wiser girl.

Phil, the next time he had a chance to speak to Edith alone, asked her, "Why didn't you let the old man discharge her? That is what she deserved."

"I believe in the 'Golden Rule,' Edith replied, her eyes meeting his. "Do unto others as you would they should do unto you."

"And you live up to what you believe in, don't you?" asked Phil softly, looking down into her face in a way that caused her brown eyes to

fall, while a faint flush crept over her cheeks.

"I—I try to," she murmured. "Does it always work?" Phil persisted.

"I think it does in most cases," was Edith's reply.

Saturday evening, just before closing time, Edith met Phil in the aisle. "It worked," she whispered to him happily. "Georgia has asked if I'd stop by for her on my way to the church tomorrow morning."

Phil's glance rested admiringly on the radiant face lifted to him. "Good work!" he replied warmly. "But," he he added, "you have another candidate, too. I need to know a lot more about that 'Golden Rule,' myself."

FALLEN ASLEEP

ST. CLAIR.

Rev. Frederick Francis St. Clair was born September 28, 1868, at Marion, S. C., and departed this life March 10, 1936, at Pasadena, Calif. Brother St. Clair was converted when a very young boy and united with the Methodist Episcopal Church, South, of which body he became an ardent minister of the gospel. For many years he remained in the pastorate, later entering the evangelistic field. Hundreds of precious souls were converted under his ministry, and thousands can testify to the life of faith and self-denial he lived. Always a preacher of righteousness and holiness and ever true and faithful to the Christ whom he loved and served, while his voice will not be heard among us any more, his influence will live on and on until that day when we shall meet him and sing with him praises unto our God who liveth and reigneth forevermore.

Those left to mourn Brother St. Clair's departure are his wife and two sons, Arthur and Orla, four grandchildren, two sisters, two brothers, Professor James St. Clair, of Albuquerque, N. Mex. A daughter, Mrs. Carolyn Paris, preceded him to the heavenly home four years ago.

"Soft the winds that blow from the homeland,

Sweet the morn that breaks on the shore;

Soon we'll meet again our loved one,
Where sorrow and sighing will end
evermore."

CONNELLEY.

Lulu B. Demaree, daughter of William and Josephine Demaree, was born August 6, 1878, and went to be with her heavenly Father December 2, 1935. Her age was 57 years and almost four months. March 22, 1904, she was united in marriage to Robert Connelley, to which union one son, Russell was born. She was a true and devoted companion and mother in the home.

In youth Mrs. Connelley became a member of the Rexville Methodist Episcopal Church, Ripley County, Indiana. For a number of years she had enjoyed the experiences the Methodists have always believed in, and preached, namely, "The New Birth," or, the regeneration of the soul, and "Entire Sanctification." Being always ready to give personal testimony to these two works of grace wrought within her heart by the Holy Spirit, she continually exhorted her neighbors and those of the church to seek earnestly the fulness of the blessing. Whenever it was time for service, Sister Connelley was in her place. With the "amens" which she gave aloud, the nod of her head and the expectant glow in her face, she always made it easy for the preacher to preach. To this day we feel the inspiration that came to us through her fellowship and earnest prayers. May God raise up thousands of her kind to resist the floods of doubt and unbelief about us today.

In the early stage of her illness Sister Connelley had a strong desire to get well that she might still witness of God and his love and to continue her duties of the home; however when her condition became serious she became home-sick for heaven. She told her loved ones not to cry nor feel sorry for her for "I am going to be with Jesus." In this faith and confi-

dence our sister (in Christ) slipped away, and through the gates into the City of God. It can be said of this saint of the Lord's, what John Wesley said of others, "The Methodists die well."

Her pastor,
D. H. Rosin.

BROKEN PROMISES.

"The vehement promises that liquor would help to assure a balanced budget are now revealed as little short of a mocking will-o'-the-wisp, perpetrated upon the people by the suave spokesmen of the 'trade.'

"The government's liquor revenue has been counterbalanced by an expenditure exceeding ten billion dollars for public and private relief funds during the same period.

"At the same time practically every legitimate business in the country has suffered by direct diversion, to the beer and hard liquor interests, of these billions wheedled out of the public purse for drink, through artificially intensified sales stimulation during the past thirty-six months.

"Among the multiplying costs engendered by the re-established liquor traffic may be included

"1. A serious cut in production and consumption of dairy products, which, according to M. D. Munn, president of the National Dairy Council showed a more than four billion pound decline during the past three years.

"2. Invasion by brewers and distillers of the soft drink markets including the loss to the coffee industry mounting to many millions in ultimate retail sales during even the first year of repeal.

"3. Startling increase of drunkenness in nearly every section of population.

"4. A record-breaking increase in traffic accidents and fatalities in which liquor was a definite factor, although frequently camouflaged in official records under such terms as speeding, reckless driving, inattention, carelessness, etc.

"5. A veritable nation-wide spread of official connived-at gambling in which practically every place of retail liquor sale is a local headquarters or nest of infection.

"6. A rapid increase in social vice and white slave traffic in which the legal sale of liquor is, as always, a ghastly and essential element.

"7. Mounting political corruption in many cities and states where politicians and the liquor traffic have renewed their old-time spoils alliances."

POOR FOUNDATIONS.

In order to build a great and mighty structure, the first essential is a substantial foundation. It makes no difference how good the material may be that goes into the building if the foundation is poor, weak and shoddy, the building is very likely to collapse. Especially is this so when tested by floods and storms.

This is very applicable to one's life. We realize it more and more. Our young people are going to miserably fail in after life because they are laying the wrong foundation upon which to build. Character, real character, must have the best foundation possible. It can't be laid in foolishness, sin and wickedness, and stand. We see the great majority of our young people going in for worldliness, amusement and foolishness, therefore we realize they shall fail in life to accomplish great and worthwhile things.

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This is a day of jazz and fiction, funny papers and moving pictures, cheap literature and dope, both body, mind and soul; a day of godless pleasure and evil amusement and entertainment; a day of cheap things morally and spiritually, even physically; a day when the average boy and girl seem bent on a big time rather than having a sincere desire of living a great and noble life. They are laying a poor foundation upon which to build. Many of them have a fine education, but they have let the cheap things of the world crowd in until they are amounting to nothing great. It is a sad and pitiful situation.

In order to build a great life and character, and so live that one's life shall live after him to bless the world, it is absolutely necessary to take God into the life. "Remember now thy Creator in the days of thy youth." In forgetting God in early life one is open to receive the evils that make for failure. To remember God in the early days of life means that one has a foundation upon which to build that shall stand forever. God and his truth never fail. Then, my dear youth, take Christ into your life. He will bless you and make you a marvelous blessing.

Walter E. Isenhour.

OUR CONSTITUTION.

Flora Swetnam.

Aye, tear our Constitution down
Just in our country's time of need;
A work that won a world's renown
Must fill the maw of greed.
Posterity's protecting torch
Has shed abroad its noble light;
Now devils leer at honor's lurch,
A slave to appetite.

Yes, tear it down in accents curt,
Though once it seemed our country's weal;
The "jingling guinea helps the hurt
That honor's bound to feel."
Posterity's protection must
For once be stranded high and dry;
Those bags of ducats with their lust
Have filled the public eye.

Yes, tear it down! It isn't much—
A scrap of paper, more or less,
And soiled by greed's defiling touch,
It surely is a mess!
Our solons grave, an honored class,
May say that black is white or blue,
That beer is harmless. Let it pass,
But who believes it true?

Yes, tear it down, and in its place,
The mask of Death with baleful eyes,
Shall view our burden of disgrace,
And legislative lies.
No bulk of revenue can stay
A nation's deadly rot and rust,
When vandalism's horde shall lay
Our honor in the dust.

The just shall live by faith. Romans 1:17.

SUNDAY SCHOOL LESSON

By O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson III.—July 19, 1936.

Subject.—Social Service in the Early Church. Acts 4:32-35; 2 Cor. 8:1-9.

Golden Text.—He said, It is more blessed to give than to receive. Acts 20:35.

Time.—That part of the lesson from the Acts comes between 31 A. D. and 35 A. D. 2 Cor. was written about A. D. 36.

Places.—2 Cor. was written by Paul at Philippi; but we do not know the whereabouts of Luke when he wrote the Acts of the Apostles.

Introduction.—The first section of our lesson demands some discussion. Some have termed this action of the early Church Christian Communism; but the name is too strong for the facts. We need here to distinguish, as far as possible, between Communism and Socialism as the words are now used. Webster defines Communism as "A system of social organization in which goods are held in common. A system of social organization where large powers are given to a small political unit." But this latter definition seems to border on Communism. Socialism, according to Webster, is "A theory of social reorganization, the important feature of which is controlled by the government of economic activities, to the end that competition shall give way to co-operation and the opportunities of life and the rewards of labor shall be equitably apportioned." Both of these systems call for the use of governmental force to render them effective; but such was not the case in the early Church at Jerusalem. There was a willing generosity. They recognized the right of personal ownership, as is clear from Peter's question to Ananias. As far as I can see, there is not the slightest relation between the doings of the early Church and Russian Communism. Before leaving this point it may be well to call attention to the close kinship of Socialism to Communism. They shade into each other in a dangerous manner. This nation needs to watch both of them. Communism, however, seems to be the more dangerous to human liberty.

The lesson of Christian liberality is taught in both sections of the lesson. No one can be a Christian and "shut up the bowels of his compassion from a needy brother." The apostle asks how the love of God can abide in such a man; as much as to say that it is impossible.

May I say that all work of charity should be done with discretion, lest we do more harm than good. Much of our present relief work is only breeding beggars. The danger is that lazy people will covet "public pay." About the only sort of charity that is worth while is the sort that helps people to help themselves. That object should always be kept in view. I doubt the final good of all pensions both in Church and State. And yet I am aware that there are some needy ones that must be cared for. The pension may not be bad in itself; but we blunder in the administration. Persons who live in expectation of an old-age pension are seldom provident. We have preachers whose families live so well that they can hardly make ends meet on five thousand dollars a year and a fine, well furnished home free

of rent. They save nothing for a "rainy day." The promised stipend at the end of the way may be responsible for some of this luxurious living that eats up big salaries.

But I need to be careful as to what I am writing, lest I get myself into "hot water." Some who are on the receiving line, or expecting soon to be there, will be very likely to call me to account for the foregoing paragraph. May I be permitted to add this statement: All charity that robs its recipients of self-respect and of a spirit of independence is ruinous. I shall stand by my guns on that statement to the end, no matter how hot the battle may rage. If I can be understood where so much is involved, I mean to say that much of modern charity is worse than none at all. Nor can I agree with some who contend that all relief work should be done by the state. The Church will stagnate on such a basis as that. She must, at least, care for some needy ones in her own flock, if she is to keep herself spiritually alive; but she must act wisely in the matter, both for her own good and for that of those she helps.

Comments on the Lesson Text.

32. The multitude of them that believed.—They are not supposed to have kept a church roll, or register; but in some way they must have kept track of believers. The beauty of their salvation comes out when we read that they "were of one heart and of one soul." They had a soul harmony that answered the prayer of Jesus for oneness in his Church. They had all things common.—But there was no compulsion. Nor did this sort of condition continue long in the Church. It was done to meet a dire need that the Christians were there and then facing. A like need in some community might now call for similar action on the part of the faithful.

33. With great power gave the apostles witness of the resurrection of the Lord Jesus.—That was the central thought in much of their preaching. But that empty tomb was a great honor to the unbelieving Jews. If possible they would have produced the dead body of the Lord; but that could not be done. I am persuaded that more resurrection preaching might add no little to our modern preaching. I am not surprised that "great grace was upon them all." God loves to bless such souls.

35. Laid them down at the apostles' feet.—They turned over to the apostles for distribution the proceeds of the sales of property. But it soon proved to be too much burden for the apostles; and they appointed deacons to attend to that matter, so that they could give themselves to prayer and preaching. We ought to learn a lesson from them for the benefit of modern pastors who are crowded with church affairs till they have little time left for study and devotion.

2 Cor. 8:1. We do you to wit.—An old form of expression—awkward to us. Paul means to say that he would make known to them the "grace of God bestowed on the churches of Macedonia."

2. In a great trial of affliction.—In the midst of persecution and poverty God had graciously blessed them with a spirit of generosity towards other poor, suffering saints. Their

liberality became joyous, and they gave beyond their financial ability. I am sure I have seen that done several times during my short life. I have known poor people to subscribe far beyond their ability to pay, and then suffer severely under the "duns" of collectors. We need good sense in religious work.

4. Praying us with much entreaty.—Paul realized that they were overdoing themselves; but under their entreaties he did receive the gift, and took upon himself, at their request, the work of administration. Wouldn't it be a sight for angels to look upon for an evangelist to turn back some of the freewill offering given him for a meeting on the ground that it was too much. I'm going to see that saint as soon as I learn where he lives. Gave their own selves to the Lord.—I came near missing that. Now I see why they were so generous. See? They were God's stewards, and were ministering what they had for him, and not for themselves.

6. Brother Titus must have been a good collector. At least, Paul thought he could raise the money. Bad collectors sometimes have bad methods. They get the money, but leave a bad aftermath. Good collectors leave blessings behind them.

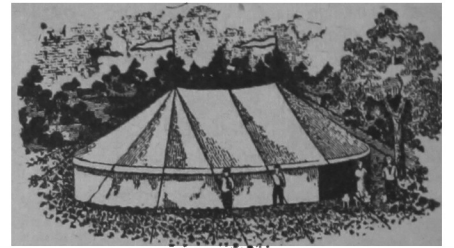
7. As ye abound in everything.—Paul's first letter to the Corinthians must have borne good fruit. In that one he said some fearful things; but in this second one he compliments the brethren beautifully. It makes one glad to learn that the church in that vile city was improving. I wish some good brother had left for us a later account. Note that Paul exhorts them to liberality. He is making a contract between the Corinthians and the brethren in Macedonia. He portrays the liberality of the latter in order to arouse a similar spirit in the former. While they had "faith, and utterance, and knowledge, and diligence," he was anxious that they should abound in the grace of liberality. He would prove their sincerity. In order to do that he calls attention to Christ: "Though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich." Paul was a master in pleading a case. Had he been a lawyer pleading at the bar of justice, he would have been well nigh irresistible. Thank God that he used his mighty intellect to a better purpose.

ANNOUNCEMENTS.

Silver Heights Camp Meeting.

This famous old camp will be held at Silver Hills, New Albany, Ind., July 30 to August 9, inclusive. They have a strong force of workers in the persons of Dr. I. M. Hargett, of Kansas City, Mo., one of the leading pastors of that great city; and Dr. Joseph Owen, well known to the holiness people throughout the nation. Mr. and Mrs. R. A. Shank, well known gospel singers, will have charge of the music, which insures it to be of the highest type and full of the Spirit. Miss Pearl Martin will have charge of the young people and children. Plan to take your vacation at this time and go to Silver Hills and enjoy the feast of spiritual blessing to be had there. For information, address A. A. Stone, 2431 Wallace St., Louisville, Ky.

There will be a new camp meeting at Portsmouth, Ohio, beginning August 2, continuing until August 16. This is an interdenominational holi-



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ness camp, one mile from Portsmouth, O., on the main road to Cincinnati and Columbus. Rev. Jack Donovan and Rev. Loren E. Page are the preachers, assisted by visiting brethren. For information, address J. H. Adams, Sec., Portsmouth, Ohio.

On account of conflicting dates, Rev. L. E. Williams, of Wilmore, Ky., has one date in July and one in August available for meetings. Any one interested in securing the services of Rev. Williams may address him as above.

Rev. T. P. Roberts, of Wilmore, Ky., preached the baccalaureate sermon for Oddville High School, Sunday night, June 14. A large attendance honored the occasion.

Misses Louise and Margaret McNeilly, of 614 S. Harvey St., Oklahoma City, Okla., are available for two or three meetings during the summer, either for camp or church. They are the highest type of young women, deeply spiritual, lead singing, play piano, trumpet, sing duets and solos. Their work attracts young and old; they do a great work among young people. Write them at once and secure their services for your summer or fall meetings. They have sung over the radio in Oklahoma City, and almost every church in the city. I am writing this without their solicitation.—Rev. J. B. Kendall, General Evangelist, Lexington, Ky.

Dr. Walt Holcomb, pastor First Methodist Church, Decatur, Ga., sails June 27th on a preaching mission in Japan, Korea and China. He will preach in our leading churches in Tokyo and Kobe in Japan, Seoul, Korea, and Shanghai, China. Our missionaries in these centers have also arranged other preaching engagements for him. Dr. Holcomb will return to his pulpit around the first of September.

C. P. Gosset, songleader, has an open date which he desires to be filled by any one who may desire his services. His address is Carmi, Ill.

To Camp Sychar Friends: Friday, July 10th is set apart as a day of fasting and prayer for the blessing of God on the coming camp, August 6-16. Will you join the members of the Board in this special season of intercession? God bless you. In Jesus' name.—H. E. Williamson.

The Rev. I. M. King, pastor of Greenland Heights Methodist Church, Memphis, Tenn., had a successful two weeks' revival which closed June 14. He was assisted by Otis G. Andrews, one of our General Evangelists and Superintendent of the Memphis Goodwill Industries, who resides at 863 Tulley St., Memphis, Tenn. Prior to this, Evangelist Andrews was in a three weeks' revival at the Margaret

Warner P. Davis, P. E.

EVANGELISTS' SLATES.

ANDREWS, OTIS G.
(General Evangelist, 863 Tulley St., Memphis, Tenn.)

ARMSTRONG, O. I.
(Chazy, N. Y., Box 96)
South Bend, Ind., June 28-July 12.
Hillsboro, Wis., July 16-26.
Galena, Ohio, July 30-Aug. 9.

ARTHUR, FRANK E.
(2014 W. Hancock St., Detroit, Mich.)
Didsbury, Alberta, Canada, July 3-12.
Aisask, Alberta, Canada, July 17-26.
Reufrow, Okla., July 29-Aug. 9.
Indianapolis, Ind., Aug. 16-23.

BECK BROTHERS.
(1370 So. 3rd St., Louisville, Ky.)
Indianapolis, Ind., July 5-Aug. 10.

BERRY, J. A.
(3720 So. Wigger St., Marion, Ind.)

BENNETT, FRED E.
(1321 Stever Ave., Flint, Michigan.)
Spokane, Wash., July 4-19.

BLACK, HARRY
(Newsboy Evangelist, Holiness-Prophetic Evangelism, 611 Coleman Ave., Los Angeles, Calif.)
Moosejaw, Canada, July 16-26.

BRASHER, J. L.
(Attalla, Ala.)
Bentleyville, Pa., July 9-19.

BUDMAN, ALMA L.
(Muncy, Pa.)

BUSSEY, M. M.
(535 Kendall Ave., Los Angeles, Calif.)

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Lake Arthur, La., July 8-20.
Scottsville, Texas, July 23-Aug. 2.
Lexington, Tenn., August 3-16.
Clarksburg, Md., August 20-30.

CARNES, B. G.
(Wilmore, Ky.)
Corinth, Ky., July 6-19.
Albany, Ky., August 3-16.
Albany, Ky., August 17-30.

CARTER, JORDAN W.
(Wilmore, Ky.)
Tilden, Ill., July 16-26.
Ava, Mo., August 2-23.

CHURCH, JOHN R.
(Conf. Evangelist, 636 S. Green St., Winston-Salem, N. C.)

COCHRAN, HERMAN L.
(Fort Worth, Texas)

CORBIN, BRUCE B.
(Box 524, Guthrie, Okla.)
Evangelistic Prophetic Bible Conferences,
Tent Meetings.
Waco, Tex., July 7.

COUCHENOUR, H. M.
(240 Grove Ave., Washington, Pa.)
Bentleyville, Pa., July 9-19.
Jerusalem, Ohio, July 20-Aug. 2.

COX, DORSEY M.
(1148 Bristol Terrace, Akron, Ohio)
Belsano, Pa., July 2-12.
Winchester, Ind., July 19-Aug. 2.

COX, F. W.
(51 6th St., S. E., Massillon, Ohio)

COX, W. R.
(712 Silver Ave., Greensboro, N. C.)
Wilkinsburg, Pa., July 12-26.
Wheeling, Ind., July 31-Aug. 9.
Ithiel, Vt., August 11-23.

CROUCH, EULA B.
(Evangelist and Children's Worker, Lawrenceville, Ill., Rt. 1)

CROUSE, J. BYRON
(Rt. 3, Box 476, Greensboro, N. C.)
Pennhook, Va., July 16-26.
Eldorado, Ill., July 30-Aug. 9.
Frankfort, Ind., August 14-23.
Delanco, N. J., Aug. 28-Sept. 6.

CUNNINGHAM, MOODY B.
(Box 2372, DeSoto St., Memphis, Tenn.)

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)
Auburn, Pa., July 3-12.

DILLON, W. R.
(Evangelist, Holton, Ind.)

DONOVAN, JACK
Pittsburgh, Pa., July 5-19.
Portsmouth, Ohio, Aug. 2-16.

DUNKUM, W. B.
(1353 Hemlock St., Louisville, Ky.)
Canton, Ohio, July 5-19.
New Richmond, O., Sept. 12-27.

EDWARDS, L. T.
(Accordianist, Preacher, Song Leader, Illustrated Messages, 27 So. 6th St., Arkansas City, Kan.)
Sallisaw, Okla., July 5-26.
Liberal, Kan., August 9-23.

EDWARDS, WESLEY G.
(Prophetic Conventions, Illustrated, 415 Kendall Ave., Los Angeles, Calif.)

FAGAN, HARRY
(Blind Singer, Pianist and Children's Worker, Shelby, Ohio.)

FERGUSON—OSEHY EVANGELISTIC PARTY.
(Dwight H. Ferguson and his Coehy Musical Messengers, Cardington, Ohio)
Wyandotte, Mich., July 8-19.
Gravel Switch, Ky., July 22-Aug. 2.

FINGER, MAURICE D.
(Lincolnton, N. C.)
Lima, Ohio, July 4-19.
Prestonburg, Ky., July 21-Aug. 2.

FLEMING, BONA
(2952 Hackworth, Ashland, Ky.)
Richmond, Ind., July 6-19.
Clinton, Pa., July 24-Aug. 2.

FLORENCE, L. O.
(208 So. Walnut Ave., Wilmore, Ky.)

FOTTER, J. W.
(Manchester, Ohio)

FOWLER, W. C.
(427 N. 7th St., Cambridge, Ohio)
Oxford, Mich., June 30-July 7.

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Baxter Springs, Kan., June 28-July 12.
Olton, Tex., July 19-Aug. 2.

GAUGH, L.
(903 E. High St., Lima, Ohio)

GOODMAN, M. L.
(Ionia, Mich., 408 1/2 W. Wash. St.)
Lake Pleasant, Mich., July 10-19.
Hopeton, Okla., July 23-Aug. 2.

GREGORY, LOIS V.
(Waterford, Pa.)
Summerville, Pa., June 29-July 12.

GROGG, W. A.
(418-24th St., West, Huntington, W. Va.)

HAMES, J. M.
(Greer, S. C.)
Colfax, No. C., July 7-19.

HANKS, W. W. AND WIFE.
(2340 Central Ave., Ashland, Ky.)
Marion, Ohio, July 7-19.
Portsmouth, Ohio, July 21-August 2.

MOORE, L. S.
(Tionesta, Pa.)
Baltimore, Md., July 13-26.
Freeport, L. I., N. Y., July 29-Aug. 9.

HUSTON, R. D.
(212 Maple Ave., Wilmore, Ky.)
Polsgrove, Ky., July 6-19.
Niangua, Mo., August 16-Sept. 1.

HUMMEL, ELLIS
(Cincinnati, N. Y.)

JENKINS, ROSCOE
(Carrollton, Ky.)

JOHNSON, ANDREW
(Wilmore, Ky.)
Kingfisher, Okla., July 7-27.
Atlanta, Ga., August 2-9.

JOPIE, A. S.
(1117 Liberty St., Allentown, Pa.)
Dover, Delaware, July 4-19.
Denton, Md., July 24-Aug. 2.

JUSTUS, KARL B.
(Evangelist, Brown's Hillcrest Home, Indiana, Pa.)
Prophetstown, Ill., Sept. 20-Oct. 3.
Geneseo, Ill., Oct. 4-18.
Monroeton, Pa., Nov. 1-Dec. 6.

KELLER, J. ORVAN AND WIFE.
(Evangelist, Singers, with Hawaiian Music, Logan, Kan.)
Superior, Neb., June 28-July 12.

KENDALL, J. B.
(116 Forest Ave., Lexington, Ky.)

KUTON SISTERS.
(Singing and Playing Evangelists, 777 Lehman St., Lebanon, Pa.)
York, Pa., June 21-July 12.
Reading, Pa., July 17-26.
Spring Grove, Pa., July 27-Aug. 2.

LEWIS, M. E.
(Engineer-Evangelist, 421 So. 16th St., Terre Haute, Ind.)
Kingston, N. Y., July 9-19.
Greenville, Ill., July 29-Aug. 9.

LEWIS, M. V.
(517 N. Lexington Ave., Wilmore, Ky.)

LEWIS, JOS. H.
(Wilmore, Ky.)

LEWIS, RAYMOND
(Song Evangelist, 316 Euclid Ave., Van Wert, Ohio)
Galena, Ohio, July 31-Aug. 9.

LINCICOME, F.
(Gary, Ind.)
Mt. Pleasant, Mich., July 9-19.
Peoria, Ill., July 23-August 2.

LONG, CLAUD H. AND SISTERS.
(3335 N. 29th Ave., Denver, Colo.)

LYON, REV. AND MRS. OSCAR B.
(New Albany, Pa.)
Belleflower, Mo., July 5-Aug. 1.

MAY, LOUIS.
(Alexandria, La.)
Pineville, La., July 1-10.
Marksville, La., July 15-30.

MCCOMBS, CLYDE AND SON.
(Preacher, Cornet, Euphonium and Xylophone, 2421 Dilman St., Terre Haute, Ind.)

MCGRORY, WILBERT T.
Lasure, Ind., July 10-26.

MILBY, E. CLAY
(Greensburg, Ky.)
Corbin, Ky., July 9-19.
Wilmore, Ky., July 23-August 2.

MILLER, JAMES.
(1114 King Ave., Indianapolis, Ind.)
Buffalo, N. Y., July 8-12.
Ft. Wayne, Ind., July 16-26.
Findlay, Ohio, August 6-16.

MINGLEDORFF, O. G.
(Blackshear, Ga.)

MOORE, JOHN E.
(Song Evangelist, 2923 Troost Ave., Kansas City, Mo.)

MURROW, HARRY W.
Ridgeview Park, Pa., July 3-12.
Kampsville, Ill., August 14-24.
Flint, Mich., Sept. 13-27.

NETTLETON, GEORGE E.
(302 E. Nineteenth St., Sioux Falls, S. D.)

OVERLEY, E. R.
(54 W. Central Ave., Delaware, Ohio)

OWEN, JOSEPH.
(Boaz, Ala.)
Perry, Okla., July 12-19.
Arab, Ala., July 21-28.
New Albany, Ind., July 30-Aug. 9.

PAPPAS, PAUL JOHN
(314 Disston St., Tarpon Springs, Fla.)

PARKER, J. R.
(415 North Lexington Ave., Wilmore, Ky.)
West Mansfield, O., July 12-26.
Milton, Ky., July 31-Aug. 9.
Upton, Ky., August 10-23.

PAUL, JOHN
(University Park, Iowa)
Los Angeles, Calif., July 2-12.
Alexandria, Va., July 16-26.

POCOCK, B. H.
(133 Parkman Rd., N. W., Warren, Ohio)

POLOVINA, S. E. (Methodist Sam)
(Alta, Iowa)
Crystal Lake, Neb., August 15-26.
Mt. Etna, Ind., Sept. 1-30.
Newell, Iowa, June 1-21.

QUINN, IMOGENE
(909 N. Tuxedo St., Indianapolis, Ind.)
Petoskey, Mich., July 12-August 2.

REED, LAWRENCE
(Damascus, Ohio)
Sebring, Ohio, July 16-21.
Owosso, Mich., August 7-16.

REES, PAUL S.
(1400 E. 78th St., Kansas City, Mo.)
Kitchener, Ont., July 9-19.
Monroe, Ind., July 21-28.

RIDOUT, G. W.
(Pentecostal Publishing Co., Box 774, Louisville, Ky.)
Letts, Ind., August 10-16.

ROBERTS, T. P.
(321 Belview Ave., Wilmore, Ky.)
W. Mansfield, Ohio, July 12-26.
Spotsylvania, Va., August 2-11.

ROGERS, MONNA M.
(Westerville, Ohio)

SHAW, BLISH R.
(Song Evangelist, 1463 103rd Ave., Oakland, Calif.)

SMITH, L. D.
(Singer, Evangelist, Young People, Asbury College, Wilmore, Ky.)
Paris, Ky., July 5-19.
Open, July 19-August 16.

STUCKY, N. O.
(41 West Park Ave., Columbus, Ohio)
Hamilton, Ohio, June 25-July 12.
Columbus, Ohio, July 13-29.

TERRY, T. L.
(Rockdale, Ind.)
Georgetown, Ky., June 28-July 19.
Aliceton, Ky., August 1-16.

THOMAS, DANIEL LLOYD
(1713 Johnson St., Keokuk, Iowa)

THOMAS, JOHN
(Wilmore, Ky.)
Mitchell, So. Dak., June 26-July 15.
Bentleyville, Pa., July 9-19.

TULLIS, W. H.
(Loyalton, So. Dak.)

VINSON, R. H.
(Song Evangelist, Wilmore, Ky.)
Salvisa, Ky., June 15-July 26.

WILSON, D. E.
(38 Frederick St., Binghamton, N. Y.)
Vermontville, N. Y., July 9-19.
Kricktown, Pa., July 20-26.
El Dorado, Ill., July 30-Aug. 9.

WILLIAMS, L. E.
(2340 Central Ave., Ashland, Ky.)
Marion, Ohio, July 7-19.

WOOD, HENRY ALONZO
(Box 245, Crystal Springs, Miss.)
New Hebron, Miss., July 12-19.

ZEITS, DALE G.
(608 W. Freeman St., Frankfort, Ind.)

Camp Meeting Calendar

CALIFORNIA
Los Angeles, Calif., July 2-12. Workers: Dr. John Paul, Rev. F. J. Archer, Rev. F. H. Ross, Rev. Lena Taylor, Rev. F. L. Stevens, Rev. R. Cochran, Mrs. Ruth Bisig. Write Miss Corneal Clark, 832 N. Hobart Blvd., Los Angeles, Calif.

FLORIDA
Bonifay, Fla., July 9-19. Workers: Rev. C. M. Dunaway, Rev. O. G. Mingledorff, Rev. A. B. Tanton, The Ramsey Sisters. Write A. H. Vanlandingham, Samson, Ala.

GEORGIA
Indian Springs, Ga., August 6-16. Workers: H. C. Morrison, C. W. Butler, C. M. Dunaway, Homer Jenkins, J. M. Glenn, R. F. Burden. Write Mrs. T. H. Clark, Bradentown, Fla.

ILLINOIS
Normal, Ill., August 20-30. Workers: Rev. F. Lincicome, Rev. Willa D. Caffray, McKinley Sisters. Write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill. Sherman, Ill., July 30-August 9. Workers: Rev. Jarrett Aycock, Mrs. Dell Aycock, Rev. Della B. Stretch. Write Mrs. Bertha Ashbrook, 451 W. Allen St., Springfield, Ill.

Tilden, Ill., July 16-26. Workers: Dr. Jordan W. Carter, L. R. Woodrum, John E. Moore. Write Ardell Rees, Tilden, Ill. Eldorado, Ill., July 30-Aug. 9. Workers: Rev. David Wilson, Rev. Lloyd Nixon, Prof. Byron Crouse, Miss Mary Olive, and Miss May Paul. Write Rev. J. E. Lamb, Marissa, Ill.

INDIANA
Alexandria, Ind., July 24-Aug. 2. Workers: Rev. Jos. H. Smith, Mrs. Joseph Smith, Rev. Cohen Beskin, Rev. Wayne and wife. Write W. H. Hansing, Urbana, Ind.

Columbus, Ind., July 10-19. Workers: Rev. C. L. Wireman and Bates Sisters. Write Arthur McQueen, Westport, Ind. Fairmount, Ind., August 22-30. Workers: Rev. A. L. Vess, Rev. W. D. Correll, Rev. Clifford Hoover, Miss Dorothy West, Rev. Vestal Van Matre, Rev. H. T. Hawkins. Write Rev. E. L. Glover, Sec. 148 So. Eighth St., New Castle, Ind.

Letts, Ind., August 6-16. Workers: Dr. G. W. Ridout, Rev. Roscoe Jenkins and the Bates Sisters. Write Mrs. J. R. Carder, Letts, Ind.

Silver Heights, New Albany, Ind., July 30-August 9. Workers: Rev. I. M. Hargett, Rev. Joseph Owen, Mr. and Mrs. R. A. Shank, Mrs. Pearl Martin. Write A. A. Stone, Sec., 2431 Wallace St., Louisville, Ky.

IOWA
Des Moines, Iowa, July 10-19, inclusive. Workers: Rev. C. McKay. Write Rev. H. W. Landis, 1194 W. 14th St., Des Moines, Iowa.

Keokuk, Iowa, August 21-30. Workers: Rev. G. W. Ridout, Robt. Joageward, Dick Halder Quartette. Write Mrs. F. A. Oilar, 1027 Timea St., Keokuk, Iowa.

KANSAS
Ottawa, Kan., July 9-19. Worker: Rev. Chas. H. Stalker. Write Rev. H. K. Sheets, 517 N. Main St., Ottawa, Kan. Topeka, Kan., July 27-Aug. 2. Workers: R. G. Finch, R. L. Kimbrough, O. E. Nater, H. C. McKinley. Write W. L. Armstrong, 6451 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., August 13-23. Workers: Rev. Paul S. Rees, Rev. F. B. Arthur, Rev. Chas. V. Fairbairn, Rev. B. D. Sutton and wife, Mrs. S. P. Nash. Write Rev. Jesse Uhler, Clearwater, Kan.

KENTUCKY
Glasgow, Ky., July 24-August 2. Workers: Rev. H. C. Morrison, Rev. R. D. Brown, Alvin York. Marion, Ky., August 20-30. Workers: Dr. H. H. Jones, Rev. Tom Scott and Rev. J. L. McGee.

Aliceton, Ky., August 1-16. Workers: Rev. Jack Linn and wife, Rev. T. L. Terry and wife, Rev. E. Howard Cadle. Corbin, Ky., July 9-19. Workers: Dr. H. C. Morrison, Rev. John R. Church, Mr. E. Clay Milby. Write Rev. Warner P. Davis, Carlisle, Ky.

Flemingsburg, Ky., July 30-August 9. Workers: Rev. J. B. Hahn, Rev. M. H. Richardson, Rev. W. P. Hopkins, Miss Lois Haywood, Miss Helen Lavelly. Write W. P. Hopkins, Campbellburg, Ky. Milton, Ky., (Callis Grove, July 31-Aug. 9. Workers: Rev. J. R. Parker, C. R. Rinebarger, Miss Pearl Driskell. Write J. H. Driskell, Milton, Ky.

Water Valley, Ky., August 14-23. Workers: Rev. L. E. Williams, J. J. Owens, Frank Deoner. Write Mrs. J. J. Owens, Fulton, Ky.

Wilmore, Ky., July 23-Aug. 2. Workers: Rev. C. M. Dunaway, Rev. John R. Church, E. Clay Milby, Rev. Marvin Greer. Write Virgil Moore, Wilmore, Ky.

MARYLAND
Mt. Lake Park, Md., June 26-July 6. Workers: Dr. C. H. Babcock, Rev. Paul S. Rees, Miss Janie Bradford, Miss Minnie Shay, Prof. E. Clay Milby. Write C. M. Hood, Mountsville, W. Va.

MASSACHUSETTS
Douglas, Mass., July 17-27. Workers: Rev. T. M. Anderson, Rev. Howard Sweeten, Rev. Arthur Gould, Rev. G. D. Riley, Miss Edith Cove, and Rev. John Riley. Write Rev. N. J. Raison, 43 Colby St., Haverhill, Mass.

North Reading, Mass., July 3-12. Workers: Rev. Samuel Young, Rev. T. M. Anderson, Rev. Lon Woodrum, Rev. John E. Moore, Miss Edith Cove, Rev. John Riley. Write Miss Rose Wright, 1073 Middlesex St., Lowell, Mass.

Smith Mills, Mass., July 17-26. Workers: Rev. G. Arnold and Jennie Hodgins, Rev. Everett S. Phillips and wife, Mrs. Belsa Rundlet. Write Miss Annie M. Cunningham, 88 Liberty St., New Bedford, Mass. Wilmington, Mass., July 24-Aug. 2. Workers: Earle M. Schlichter. Write Rev. L. M. Malcolm, 22 A Sheridan Ave., Medford, Mass.

MICHIGAN
Eaton Rapids, Mich., July 23-August 2. Workers: Drs. John Thomas, Z. T. Johnson, George C. Valentyne, Rev. W. L. Mullet, Miss Gladys Watson, Rev. Byron A. Hahn, Miss Leah Brown, Mrs. Warren A. Brown, Bishop J. Waskom Pickett. Write Rev. Ray V. Birdsall, Sec., 1011 Dakin St., Lansing, Michigan.

Romeo, Mich., July 31-Aug. 9. Workers: Rev. W. G. McIntyre, Rev. S. H. Turberville, Rev. E. S. Patsch, Rev. Jas. Gibson, Rev. Blanche Shepard Francis. Write Rev. J. H. James, 19231 Hawthorne Ave., Detroit, Mich.

NEW JERSEY
Aurora, N. J., July 31-August 9. Workers: Rev. David Anderson, Deaconesses Richardson and Hazzard, Rev. O. C. Seever. Write Miss Edith A. Dilks, Clayton, N. J. Delanco, N. J., August 28-Sept. 7. Workers: Rev. Gerren Roberts, Rev. J. Byron Crouse, Rev. Frank Stanger, Miss Phyllis

Ogden. Write Rev. Edw. S. Sheldon, Colliingswood, N. J.
Grovesville, N. J., July 16-26. Workers: Rev. Jesse Whitecotton, Rev. H. Willard Orlip, Rev. Richardson, Rev. Hazzard, Rev. Marion Whitney, Rev. Malcolm Cronk. Write Rev. F. A. Butterfield, Berlin, N. J.

NEW YORK

Binghamton, New York, August 6-16. Workers: Rev. Ellis Hummel, Rev. and Mrs. Willard Dekker, Rev. and Mrs. Russell Gunsaul. Write Lloyd Prior, 526 Paden St., Endicott, N. Y.

Brooklyn, N. Y., Oct. 30-Nov. 8. Workers: Rev. D. E. Wilson, Prof. Beverly Shea, H. Willard Orlip, Rev. Chas. L. Slater. Write Mr. Chas. M. Windels, 179 Marcey Ave., Brooklyn, N. Y.

Cohoes, N. Y., July 12-26. Workers: Rev. Paul Coleman, Rev. A. J. Shea, Geo. P. Woodward, Henry and Vera Davie. Write Ethel Boal, 1667 Becker St., Schenectady, N. Y.

Freeport, L. I., N. Y., July 29-August 9. Workers: Rev. C. H. Babcock, D. D., Rev. L. S. Hoover, Rev. Malcolm Cronk. Grand Gorge, N. Y., August 13-23. Workers: Rev. and Mrs. Everett Shelhamer. Write Mrs. Louise Whipple, Prattville, N. Y.

Houghton, N. Y., August 20-30. Workers: Warren C. McIntire, John F. Owen, Carrie M. Hazzard, Lois E. Richardson, C. I. Armstrong and wife, David Anderson, Misses Edith and Elizabeth Dilks, Gertrude Clockline, Houghton College Quartet and Trumpet Trio, Misses Neeley and Hagen, Prof. Kreckman and others. Write the President, Rev. C. I. Armstrong, Box 96, Chazy, N. Y.

Moers, N. Y., July 25-August 9. Workers: Rev. C. H. Babcock, Rev. John Owen, Rev. Lum Jones, Rev. C. P. Hogle, Rev. John Scobie, Mrs. Tillie Albright, Rev. Cecil Thomas, Miss A. Cora Slocum, Mrs. Arthur Boulton. Write Mr. Kenneth F. Fee, Moers, N. Y.

Richland, N. Y., Aug. 23-Sept. 6. Workers: Rev. Paul S. Rees, Rev. Harry Black, Mr. and Mrs. E. Clay Milby, Miss Janie Bradford, Miss Pearl Humphrey. Write Mrs. Luella Hunt Johnson, Richland, N. Y.

NORTH CAROLINA

Connelly Springs, N. C., August 2-9. Workers: Rev. J. A. Taylor, Helen G. Vincent and others. Write Rev. A. Burgess, Connelly Springs, N. C.

OHIO

Circleville, Ohio, August 21-30. Workers: Rev. T. M. Anderson, Rev. Bona Fleming, Rev. Chas. L. Slater, Rev. Maurice Finger, Rev. Edna Leonard. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio. Loveland, Ohio, July 8-19. Workers: Rev. R. G. Finch and party. Write R. D. Roe, Rt. 2, Loveland, Ohio.

Columbus, Ohio, July 16-26. Workers: Dr. J. B. Chapman, Rev. C. B. Fugett, Rev. Bud Robinson, Prof. Hilman Barnard, Misses Joy and Mary Latham, Rev. Chas. A. Gibson. Write Rev. W. R. Gilley, 2976 Cleveland Ave., Columbus, Ohio.

Sebring, Ohio, July 17-26. Workers: Joseph H. Smith, Dr. J. L. Brasher, Rev. Lawrence Reed, Rev. W. H. McLaughlin, Miss Janie Bradford, Mrs. E. J. Leonard, Prof. N. B. Vandall, Mr. Samuel Walter, Glad Tidings Quartet. Write Rev. R. L. Bush, P. O. Box 45, Sebring, Ohio.

Portsmouth, Ohio, August 2-16. Workers: Jack Donovan, J. H. Moore and Loren E. Page. Write Rev. J. H. Adams, Sec., 137 Front St., Portsmouth, Ohio.

Mt. Vernon, Ohio, (Camp Sychar) Aug. 6-16, 1936. Workers: Rev. J. L. Brasher, Rev. Gideon B. Williamson, Rev. Z. T. Johnson, Rev. W. L. Mullet, Miss Janie Bradford, Miss Eva Clausen, Miss Marybelle Campbell, Rev. F. A. Shiltz, Rev. H. A. Guller and wife. Write Rev. E. Shiltz, Sec. Box 132, Republic, Ohio.

Findlay, Ohio, August 6-16. Workers: Rev. Peter Wiseman, Rev. Jas. Miller, R. A. Shank and wife, Mrs. H. Robt. French. Write Mr. Edgar C. Thomas, Alvada, Ohio. Spencerville, Ohio, August 20-30. Workers: Rev. Howard Sweeten, Mr. and Mrs. Carl Parlee. Write O. T. Redick, Spencerville, Ohio.

Toronto, Ohio (Hollow Rock), July 30-August 9. Workers: Rev. Paul Rees, Rev. Elmer McKay, Rev. Janie Bradford, Miss Eva Clausen, Edith Mackey Smith, Hilman Barnard, Samuel Walters and Leah Dunlevy. Write Rev. George H. Johnston, Box 232, Irondale, Ohio.

OREGON

Salem, Oregon, August 6-16. Workers: Rev. and Mrs. U. B. Harding, Rev. Mott, Mrs. Ava Brown, Mrs. Clara Fenton. Write Mrs. L. VanDelinder, 919 Market, Salem, Oregon.

Willamette, Oregon, July 2-13. Workers: Rev. C. W. Burbank, P. B. I. Quartette, Miss Clarice Fenton. Write Rev. J. E. Lindley, Lacombe, Oregon.

PENNSYLVANIA

Allentown, Pa., July 14-17. Workers: Rev. Jessie Whitecotton, Misses Ruth Mengel and Cora Temple. Write Rev. D. I. McCracken, 2027 Penn Ave., Warren, Pa. Kittanning, Pa., July 26-Aug. 9. Workers: Rev. A. B. Kerst. Write Rev. Mary L. Smith, Box 22, Kittanning, Pa.

Gouglersville, Pa., July 17-27. Workers: Rev. David E. Wilson, Daniel Patron, the Kutch Sisters. Write M. L. Dries, 115 Park Road, Wyomissing, Pa.

Bentleyville, Pa., July 9-19. Workers: Rev. J. L. Brasher, D. D., Rev. John Thomas, Prof. N. B. Vandall, Samuel Walters, Janie Bradford, Mrs. J. W. McIntyre. Write Rev. L. E. Headley, Brownsville, Pa., or Mr. C. W. Myers, Finleyville, Pa. Belsano, Pa., July 2-12. Workers: Rev. C. E. Zike, Cox and Rushing, singers, Ashbury College Male Quartette. Write W. H. Armstrong, 122 W. James St., Falconer, N. Y.

Clinton, Pa., July 23-August 2. Workers: Rev. Bona Fleming, Rev. R. G. Flexon, Wm. Heslop, Long Quartette, Miss Lottie Troegler, Miss Millie Rodenbaugh. Write Rev. L. W. King, 3020 Sacramento St., Pittsburgh, Pa. Conneautville, Pa., July 31-Aug. 9. Workers: Rev. J. M. Hames, Rev. Bona

Fleming, E. N. C. Quartette, Rev. Kenneth Akins, Lewis Quartette, Miss Janice Morgan, Miss Irene Higby, Mrs. F. Pence. Write H. C. Miller, 708 Commerce Bldg., Erie, Pa.

Hughesville, Pa., July 9-19. Workers: Rev. D. Willia Caffray, Dr. C. W. Butler, Miss Eva Clausen, Miss Alma L. Budman, Mr. Earl Smith.

Ridgeview Park, Pa., July 3-12. Workers: Rev. Joseph H. Smith, Rev. H. W. Morrow, Mr. and Mrs. R. A. Shank, Mrs. J. C. Penrod, Rev. L. A. Stahl. Write Mrs. Millie Rodenbaugh, Sec., 400 Sweetbrier St., Mt. Washington, Pittsburgh, Pa.

Sunbury, Pa., August 21-30. Workers: Rev. and Mrs. G. Arnold Hodgkin, Rev. R. G. Flexon, Rev. and Mrs. Everett Philippe, Rev. Paul W. Thomas, The Kutch Sisters. Write Walter F. Bubb, Rt. 2, Sunbury, Pa.

RHODE ISLAND

Portsmouth, R. I., July 31-August 9. Workers: Rev. E. C. Martin, Rev. Paul W. Thomas, Rev. Lee C. Fisher. Write Mr. A. B. Starbuck, 446 Wythe St., Portsmouth, R. I.

SOUTH DAKOTA

Mitchell, So. Dak., June 26-July 5. Workers: Rev. John Thomas, Rev. W. W. Jeffers, Mrs. R. Riesdorph. Write Rev. J. C. McGovern, Mitchell, S. D.

TEXAS

Atlanta, Texas, August 6-16. Workers: Dr. John Paul and Knipper Brothers. Write Mary E. Perdue, Atlanta, Texas.

Scottsville, Tex., July 23-Aug. 2. Workers: Rev. O. H. Callis, Rev. Kendall S. White and wife.

Waco, Tex., July 16-26. Workers: Rev. H. N. Dickerson, Prof. L. C. Smith. Write Rev. J. E. Threadgill, 602 So. 11th St., Waco, Texas.

VERMONT

Ithiel Falls, Johnson, Vt., August 9-23. Workers: Rev. W. R. Cox, Rev. Dunlop, E. N. C. Quartet in charge of music. Rev. John Poole, Radio and Young People's work. Rev. C. R. Sumner, platform manager. Write Rev. John W. Poole, Sec., Brunswick Ave., Gardiner, Maine.

VIRGINIA

Alexandria, Va., (Mount Vernon Camp), July 16-26. Workers: Rev. John Paul, Rev. H. H. Hoyt, Rev. and Mrs. Whitcomb Harding, Rev. Gilbert Williams, Rev. Lloyd H. Nixon, Rev. Iva D. Vennard, Rev. C. W. Butler, Rev. John F. Owen. Write Mrs. J. H. Shrader, 232 Rutledge Ave., East Orange, N. J.

Penhook, Va., July 16-26. Workers: Rev. Ralph Standley, Rev. and Mrs. Byron Crouse, Rev. and Mrs. Craddock, Rev. and Mrs. Tinnell.

Spotsylvania, Va., August 2-11, inclusive. Workers: Rev. T. P. Roberts and others. Write Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

Staunton, Va., August 20-30. Workers: Rev. M. L. Goodman, Rev. Dorsey Cox, and Rushing, Rev. and Mrs. E. E. Philippi, B. VanVranken. Write Rev. Elmer D. Joy, 1311 W. Johnson St., Staunton, Va. Tabernacle, Va., August 2-16. Workers: Rev. Arnold Hodgkin and wife, Rev. Alfred Fryhoff. Write Wilber Diggs, Onemo, Va.

Wakefield, Va., July 31-August 9. Workers: Rev. O. B. Newton, Rev. Geo. D. Heslop. Write Otho M. Cokes, Elberon, Virginia.

WASHINGTON

Orchards, Wash., August 6-16. Workers: Rev. J. G. Bringdale, Professor W. R. Hallman. Address Mrs. Lucy F. White, 708 W. 27th St., Vancouver, Washington. Ferndale, Wash., July 16-26. Workers: Rev. Anna McGhie, Rev. J. G. Bringdale, Miss Marie Danielson, Miss Gertrude Egbert, Miss Josephine Fish. Write A. O. Quail, South Bellingham, Wash.

WISCONSIN

Hillsboro, Wis., July 16-26. Workers: Rev. W. D. Correll, Rev. C. I. Armstrong, Rev. Oliver Wilson, Mrs. C. I. Armstrong. Write Rev. J. B. Clawson, Wonevoo, Wis. Oregon, Wis., August 14-Sept. 7. Workers: Rev. T. L. Terry, Miss Myra Marshall, Rev. and Mrs. Jack Linn. Write Rev. Jack Linn, Oregon, Wis.

YOUTH AND AGE.

D. B. Orr.

Every now and then there still appears in writing or address a plea or champion in behalf of the youth of our time, representing them as victims of unjust criticism and suspicion from their elders, and consequently in need of vindication, if not rescue. According to the tone of many of these expressions the young people have hitherto been held under some sort of blind patriarchal repression and false ideas, and in their efforts to emerge out of this thralldom and come to their own they are beset with harsh charges of being wicked and heading pitward, there being scarcely a righteous one among them.

In these would-be chivalrous appeals in youth's behalf all are not agreed in their picture of the situation. One explains that the young of our day, being more enlightened are naturally more bold, outspoken and

they especially are not hypocritical. Another pleads that they, being youths, are shy and retiring sufferers in need of defenders against an environment of antiquated forms and ideas, due to some ancient source in the ecclesiastical realm, which they hold responsible for their hampered state. The present writer is led to wonder where it all takes place. And is it true, upon a fair construction, that the older ones of the time having failed in sound and proper religious culture of themselves and children, are now indiscriminately eyeing with suspicion and doubt the wholesome advancement and activities of youth, involving, as it does, their own offspring?

Are the young people within the fold of Zion being forced to take the defensive by unreasonable seniors? The present writer can but feel that the thrust is attended with too much vagueness, and smacks of petulant exaggeration and restiveness rather than the sober seriousness of a genuine case. Godly parents are justly concerned that the religious activities of their children be based on regenerated natures as taught by Jesus and his apostles, and by the creed of the church; and what kind of Christian guardians would they be if not so concerned for their own? But they also, as a rule, desire intelligence to accompany the spiritual life of their children.

The writer recalls how an unlettered but deeply pious widowed mother rented out a little farm and went with her two sons to a town and kept house for them that they might have the benefit of some higher education than could be had in the common school. He farther recalls how this same fond mother in an assembly of educators could and did give them some practical information on a scientific point under discussion, and how she coveted for her boys the best equipment within their reach. Surely this sort of attitude is not so rare that it should be unknown; or, may it not be that a thorough appraisal of the matter has not been taken? Almost, or quite, a generation has passed since the complaint herein combatted seemed to become epidemic, so to speak. The original aggrieved youths are now the parents or the grandparents of youngsters in or coming into adulthood, and still the wail is heard.

A sobering thought should be given to the fact that the youths of yesterday are the parents of today, and that the youths of today will be the responsible custodians of the youths of tomorrow. And suppose it were determined which period produced the higher or lower percent or type of piety among young people just what would likely be the practical gain? The more obvious and profitable phase of the situation to consider is the solemn fact that there have been far more wickedness, willfulness and weakness in the past and passing generations of both young and old than there should have been, and the same is sadly true at present, and that responsibility for this attaches to no one age or class alone, but to all.

As for the youth of our day, far be it from this writer to fail to see its imminent peril and dire need of staunch support and sympathy. But the peril is due to sources other than the unreasonable restraints of a pious ancestry. We may hint that it is difficult to be of any great assistance

to folk who seem to need nothing that others have to offer! A peeved, self-sufficient attitude is hard to treat. Let there be no age or class-alienations in the church when we are all so longing for peace among the nations. If the young can really better succeed in "making a new world," after the idea of Jesus Christ, than can the more aged, let the aged have the grace to say "Go to it, that's what we all want, and we'll all share in the final triumph." And let the young have the sweet courtesy to respond—"We can never win without you."

SUCCESS.

I offer you a rugged road,
A cross of duty as your load;
I promise you a lot of thorns
Before renown your life adorns;
I have a lot of knocks in store
For all who plod with me to shore;
Sometimes my mercy you may doubt,
And wonder what it's all about,—
But I'm SUCCESS.

All those who travel in my path
Must sometimes suffer pain and
wrath;
Some lookers-on will laugh and sneer
While others stand to boost and
cheer;
Hard battles must indeed be fought,
And many times you'll hear, "You
ought,"
While many lessons hard I'll teach
Before the goal of life you reach,—
But I'm SUCCESS.

I'll let you labor night and day
And almost wear your life away;
Sometimes I'll call you back to work
Where you have failed, or tried to
shirk;
I'll show you that it's faithful souls
Whose names I write on honor
rolls;
And so you'll need an aim that's high,
A purpose great to travel by,—
But I'm SUCCESS.

No idlers need apply to me,
Or try to keep my company;
For idlers cannot stand my test;
I do not have one as my guest;
'Tis only men of mighty will
For whom I have a place to fill;
Then with a resolution strong
Just follow in my steps along,—
For I'm SUCCESS.

I save from all that's mean and low,
From all that would defeat, you
know;
I give to all a noble name
And honor some with mighty fame;
At last I grant you Heaven's goal,
A crown of vict'ry for your soul,
A home of joy and peace and rest
With all the holy and the blest,—
Yes, I'm SUCCESS.

Walter E. Isenhour.

"If all that we say in a single day,
With never a word left out,
Were printed each night, in clear
black and white,
'Twould prove queer reading no
doubt.
And then just suppose, e're our eyes
we could close,
We must read the whole record
through:
Then wouldn't we sigh, and wouldn't
we try
A great deal less talking to do?
And I more than half think that many
a kink
Would be smoother in life's tangled
thread,
If half that we say in a single day
Were forever left unsaid."

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HOLINESS OR HOPELESSNESS

By The Editor

IN the long, hard battle for the maintenance and proclamation of a full salvation, we have never been more fully convinced that, after all, for the individual, the church, and the poor, old sinful world, it must be holiness or hopelessness.

We cannot see any way out of or around the fact that if we would serve and worship God acceptably, if we would hope for fellowship and communion with him, we must love what he loves and hate what he hates, for nothing can be truer than that God loves holiness and hates sin.

All of the teachings of Jesus go to prove that the heart of God is compassionate and tender toward the repentant sinner—that for such an one there is a glad invitation, a glorious promise, and the wide-open arms of a loving and forgiving Father. God's heart of mercy turns toward the sinner when the sinner turns away from sin.

When the sinner, in the depth of his degradation begins to sicken of the swine, loathe the far country, despise his occupation, lament his condition, and long for the Father's house, preparation for his reception at home begins. As he trudges homeward with fears, misgivings and heartaches, robe and ring and shoes and feast are being prepared for his glad reception. He must leave his swine, degraded women, and the riotous living and associations all behind him and come home with contrition in his heart and confession upon his lips, willing to creep into the back door, to work in the back yard, and to eat his food off the corner of the kitchen table. When God looks down into a heart thus filled with penitence and humility, he would stop, if necessary, the building of a planet to go with open arms to meet the returning and penitent prodigal.

The believer cannot please the infinite One when he excuses sin, entertains carnality, apologizes for evil, inward uprisings, and sinful tendencies—when he magnifies the power of Satan and minifies the power of the Lord Jesus; but when he loathes his own evil uprisings, when he despises every evil imagination and unclean thought, when he longs for purity of heart and closer communion with Jesus, when he hungers and thirsts after righteousness, then God is pleased, the Holy Ghost draws near with his illuminating and cleansing power. The Lord Jesus beholds the travail of his soul and is glad.

We can see no standing room for a Christian, a Spirit-born soul, to dodge, to squirm, to hesitate and huddle on the subject of holiness. To doubt that the infinitely holy God desires and provides for our holiness, is to doubt the perfection of his nature. To doubt that the blood of Jesus can cleanse from all

sin is to doubt his Godhead. To doubt the power of the Holy Ghost to come in, cleanse, abide and keep the temple, is to question the omnipotence of the blessed Trinity. To believe in the almightiness of God, the all-sufficiency of the atonement made in the suffering of Jesus, the presence and power of the blessed Spirit to purify as with a baptism of fire, and to keep the temple of God against all comers, is to glorify God. To let one's faith become a personal trust in the merit of Jesus, is to win the greatest victory this side of the eternal city.

We have no hope for ourselves, our immortal soul within us, in the battle of life, in the hour of death, on the day of judgment, and in the vast eternity that stretches beyond, without holiness—the holiness that comes through the atonement of Jesus, received by simple faith in the merit of his blood. We have no hope for ourselves, our family, our friends, our church, the great unbelieving, wicked world, and the vast millions of heathendom, outside of holiness.

We have nothing wherein we may boast; nor for one moment dare we exalt ourselves above our fellowbeings. If there is anything good that the worst about us have not, it came through the sacrifice on Calvary, of divine mercy, without which we would be as vile as the vilest, as low as the lowest, as lost and hopeless as the most wretched sinner. That we have made mistakes and blunders we admit to our shame; that we are not all we desire and ought to be, we admit also. There are glorious heights of faith and love and power beyond us toward which we bend our longing eyes. We know that there is yet much to attain, but we believe in Jesus, we trust his sanctifying power, we anchor our souls in him, knowing that he is able to save to the uttermost. We would rather be a homeless, friendless, despised outcast wanderer, hugging to our immortal soul this great and precious truth—that the crucified, risen and coming Christ can save, sanctify and keep from all sin—than to have all the world, with its honor, friendship, flattery, and our heart be robbed and desolate of this saving, restful faith in the entire sanctification received through the blood of Jesus. With us, it is holiness or hopelessness. In a dying hour it will be so with you. "Without holiness no man shall see the Lord."

"O for a heart to praise my God,
A heart from sin set free;
A heart that always feels thy blood
So freely spilt for me.

"A heart resigned, submissive, meek,
My great Redeemer's throne;
Where only Christ is heard to speak,
And Jesus reigns alone.

"A heart in every thought renewed,
And full of love divine;
Perfect, and right, and pure, and good,
A copy, Lord, of thine."

The Nazarene Assembly.

IT was my privilege to be one of the preachers at the opening of the General Assembly of the Nazarene Church in Kansas City, Mo., June 21. The Assembly convened in a vast auditorium with a seating capacity of 3,000, and platform for a large choir and speakers' stand. It was an ideal place for such a gathering. The spacious basement was filled with a display of various enterprises of Church Publishing interests, schools, missions, hospitals, and other varieties of church activity of this aggressive and enthusiastic people.

The opening Sunday was devoted to preaching; General Superintendent Roy Williams in the morning, Bud Robinson in the afternoon and the writer in the evening. I preached for Dr. I. M. Hargett in the morning, of which I have more to say in this issue of THE HERALD. I heard much comment on the great sermon delivered by Dr. Williams in the morning.

I arrived at the Tabernacle in the afternoon in time to hear Brother Bud preach. The floor and wide galleries were packed with happy, eager people. The singing was wonderful, with more than 3,000 voices singing in the spirit of joy and praise. Brother Bud gave the people one of his characteristic sermons; at the close many stood for prayer, expressing a desire for the experience of entire sanctification.

I preached to a multitude at the evening service. I met a host of friends, among them a full blooded Indian, his wife and daughter, whom he hopes to send to Asbury College when she is ready. This good man and his wife were sanctified under my ministry some years ago at Arlington, Texas.

Monday morning the Assembly opened for business. Dr. J. T. Goodwin, General Superintendent, gave a stirring address on the "Why and What of the Nazarene Church, its purpose, growth, and great objective of spreading Bible holiness around the world." All of the General Superintendents were on the platform. Dr. H. F. Reynolds, retired from active service, as sweet, spiritual, saintly man as you will meet in a lifetime, Dr. R. T. Williams, Dr. J. B. Chapman and Dr. Goodwin, whom I previously mentioned. Dr. Chapman read the quadrennial report from which I quote:

"At the time of our General Assembly four years ago we had 1,861 churches in our home fields. During the quadrennium we gained at the rate of almost two churches a week, and now have 2,254 churches. With 93,085 church members at the beginning of the quadrennium, we finished with 130,353 members, a gain of 37,268, which is a little

(Continued on page 8)

ASPECTS OF THE HOLY LIFE

Rev. G. W. Ridout, Corresponding Editor

I.



Dr. Daniel Steele was a great scholar who became sanctified and then became one of the finest exponents, preachers and writers on the Doctrine of Christian Holiness. He was eminent as a Greek scholar, and I would recommend to preachers, especially, his two most notable exegetical works, "Half Hours With St. Paul,"

and "Half Hours With St. John."

Striking expressions of Dr. Steele: "He who enjoys this repose (of perfect love) is brought so intimately into sympathy with Jesus Christ that he is all aflame with zeal, and aroused to the utmost activity to save lost men. As a venerable preacher, widely known, quaintly expressed it, 'I enjoy the rest of faith that keeps me in perpetual motion.'"

Writing on Seventh Chapter of Romans Dr. Steele says: "The best scholarship discredits this chapter as the photograph of a regenerated man. The Greek fathers, during the first 300 years of church history, unanimously interpreted this scripture as describing a thoughtful moralist endeavoring, without the grace of God, to realize his highest ideal of moral purity."

II.

Bishop Foster said of Holiness that it is the "great central truth of the system. . . . It is the truth glowing all over, welling all through revelation; the glorious truth which sparkles and whispers and sings and shouts in all its history and biography and poetry and prophecy, and precept and promise and prayer."

The Methodist Bishops in 1832 said: "When we speak of Holiness we mean that state in which God is loved with all the heart and served with all the power. This is the privilege of the Christian in this life . . . and this privilege may be secured instantaneously by an act of faith as justification."

What are the distinguishing characteristics of Perfect Love? John A. Wood puts it thus:—

1. "Perfect Love is perfect in quality. It is pure love; it has no alloy.
2. "Perfect Love is perfect in quantity, filling the heart.
3. "Perfect Love is constant love. There may not be always ecstatic joy, but there must always be a supreme preference for God.
4. "Perfect Love is progressive."

III.

Tersteegen says: "I have to take care not to settle on the sandbank of selfishness, but to leave all for the Lord to order it. If I then make shipwreck, it will be in the wide sea of God's love, the depths of which are as welcome to me as the surest haven. But nature fights against the thought of venturing forth we know not where, out of self, into unknown regions." The Spirit of God searches into the hidden recesses of the soul in order to discover to the consciousness wrong motives, impulses or desires, so that when we set sail with God we shall carry no contraband or forbidden goods.

"Beloved, I beseech you as sojourners and pilgrims, to abstain from fleshly lusts, which war against the soul." (1 Peter 2:11).

"Thou, O Lord, art the goal of all my journeys, the safe harbor of my voyages, the crown of all my desires. How shall my soul,

which thou hast fashioned for thyself, be content with aught but with thyself alone? Remember then, O my God, that as I am for thee, thou also art for me. Flee not from me, O Lord, lest I attain not to thy Presence. Slow, slow are my steps; oft-times I halt by the way, and oft turn back: be not weary, O Lord, of waiting for one who follows thee not with equal step."

"In every time and place
Who serve the Lord most High,
Are called His sovereign will to embrace,
And still their own deny;
To follow His command,
On earth as pilgrims rove,
And seek an undiscovered land,
And house, and friends above.

"Father, the narrow path
To that far country show,
And in the steps of Abraham's faith
Enable me to go;
A cheerful sojourner
Where'er Thou bidd'st me roam,
Till, guided by Thy Spirit here,
I reach my heavenly home."

—Charles Wesley.

IV.

Glorious dying is the high privilege of God's people. If we live victoriously when we come to the end of the way Heaven's glory will break upon the soul. Let us hear the testimonies of some of the saints who, when they came to the River of death, feared no evil but crossed over triumphantly.

The day before the Danish hymn writer Brorson died he exclaimed, "Tomorrow, Lord, we shall hear glorious music." The last words of Edward Perronet who wrote, "All hail the power of Jesus' name" were:

"Glory to God in the height of his divinity.
Glory to God in the depth of his humanity.
Glory to God in his all sufficiency!
Into His hands I commend my spirit."

Toplady, when asked if he would live longer said, "No mortal man can live after the glories which God has manifested to my soul." His last words were, "My prayers are all converted into praises." John Wesley died singing, "I'll praise my Maker while I've breath." Bishop Ken, when breathing his last, called for the Earl of Warwick and exclaimed, "See in what peace a Christian can die!" Cowper's hopeless expression "suddenly lighted up with a look of wonder and inexpressible delight," says Bishop Moule. "It was as if he saw his Savior and as if he realized the blessed fact 'I'm not shut out of Heaven after all.' The last words of H. F. Lyte, author of "Abide with me," were, "Joy! Peace!" Miss Havergal's death-bed words were, "So beautiful to go! So beautiful to go!" and she died singing,

"Jesus, I will trust Thee,
Trust Thee with my soul;
Guilty, lost and helpless,
Thou hast made me whole."

Ray Palmer passed on repeating the last stanza of one of his own hymns:

"When death these mortals eyes shall seal
And still this throbbing heart,
The rending veil shall Thee reveal
All glorious as Thou art."

So, too, Joachim Neander, author of one of the greatest of the Church's *Te Deums*, "Praise to the Lord, the Almighty, the King of Creation," when asked concerning himself at the point of death replied in a whisper: "It is well with me. The mountains

shall be moved and the hills shall tremble, yet the grace of God shall not depart from me and his covenant of peace shall not be moved."

V.

They tell us that when Robert Ingersoll, the atheist, died, funeral notices said: "There will be no singing." True, it is, infidelity has no songs. Christianity was ushered into the world with angel songs and the song was of the great Savior and the great salvation. "He shall save his people from their sins." Every great revival brings on new songs. The greatest hymns were given amid revival fire. Charles Wesley's great hymns were thus born. William Cowper gave the church one of its greatest hymns, and he sang it because he had just been delivered from a night of sorrow and death itself.

"God moves in a mysterious way
His wonders to perform;
He plants His footsteps in the sea,
And rides upon the storm.

"Blind unbelief is sure to err,
And scan His work in vain;
God is His own Interpreter,
And He will make it plain."

Charles Wesley wrote almost companion verses to these in the following:

"The things unknown to feeble sense,
Unseen by reason's glimmering ray,
With strong, commanding evidence,
Their heavenly origin display.

"Faith lends its realizing light,
The clouds disperse, the shadows flee;
The Invisible appears in sight,
And God is seen by mortal eye."

When Queen Victoria had just ascended her throne, she went, as is the custom of royalty, to hear "The Messiah" rendered. She had been instructed as to her conduct by those who knew, and was told that she must not rise when the others stood at the singing of the Hallelujah Chorus. When that magnificent chorus was being sung, and the singers were shouting, "Hallelujah! Hallelujah! Hallelujah! for the Lord God omnipotent reigneth!" the queen sat with great difficulty. It seemed that she would rise in spite of the customs of kings and queens. And when finally they came to that part of the chorus where, with a shout, they proclaim him King of kings, suddenly the young queen arose and stood with bowed head, as if she would take off her own crown and cast it at his feet.

The author of "Home Sweet Home" had no home. Blessings are seldom appreciated until gone.

An Opportunity to Help With One's Tithe.

A gifted and devoted young Chinese preacher of Peiping, China, by the name of Paul K. C. Feng, desires to take his Seminary training in Asbury Theological Seminary. He has worked hard for more than a year in his country to earn his way. So far he has succeeded only in earning the expenses of his transportation. The Seminary will give to him a scholarship to cover his tuition. Who would like to help on his board and room? Send any gifts, you may wish to, to Mrs. H. C. Morrison, Louisville, Ky.

DEAN F. H. LARABEE, A.T.S.

A lie travels by airplane; truth by tractor.

EXPERIENCES OF A CIRCUIT RIDER

E. Hampton Barnett



WHAT would our holy religion be without experience? What would our experiences profit us if they were not told to others? Every preacher should tell one experience a year to his congregation, and that experience should be the experience which he had when he was converted. The Christian Church has been largely built and established among the peoples of the world on experiences told and retold by the disciples of the early church. The unknown "other seventy" who went forth at the command of the Master to find an experience of grace for the world, returned on one occasion, and in that conference which they had that day with Jesus told their experiences. One said: "Even devils are subject unto us through thy name." Jesus answered: "I saw Satan fall as lightning from heaven."

Out of this experience the church moved on with a new story to tell, a new Gospel to preach, more news flashes from beyond the Jordan. It is interesting to imagine these "other seventy," unknown save by their names being written in heaven, at work in a new field while Jesus pursued his course with the twelve. Their mission was the same; but they represented the group of unknown men and women who are content to work in the kingdom of God unsung, unknown, and with little of this world's goods.

The Circuit Rider visited the Arlington Cemetery in Washington for the first time. When he came to that sacred spot where acres of dead lie under the trees, in the tombs and in mausoleums, we seemed to hear them speak the language of another generation. Row on row, ages old, and as modern as the morning, these honored dead seemed to visit with each other. The Blue and Gray, the Khaki, and other colors silently faded away in the distance under the trees. The silent river slipped by as though it did not want to disturb the peaceful slumber of the nation's dead.

One would not think of talking loudly in the presence of the vast number of the empire of the dead. Flags went up, and flags went down, during the day. The silent canons stared away at the past, and seemed to tell a gruesome story of the past. Bits of flagstaff of old ships proudly stood in the procession, as we marched through that silent empire and graveyard of the nation. The great, the small, the humble, the highborn, the colored, the white, the yellow, the tanned, and all alike had come to lie down in the kingdom of the honored dead.

We finally came in a daze to the tomb of the "unknown soldier" of the World War. There was no need of others talking by this time; the kindred spirits of the past had monopolized the conversation and were silently telling their story of a gruesome past. We approached the tomb, saw the soldier proudly marching back and forth by the great tomb. He was one of the honored soldiers for that day. The soldier considers this one of his greatest honors to march by the tomb of the unknown soldier. He would caress his gun, click his feet, turn with his face toward Lincoln's Memorial, and Washington's monument. This reminded him of the nation's known great. Then he went proudly by the nation's unknown great. This is kept up from sun-up to sun-down throughout the year in solemn procession and great honor.

We crossed his pathway, and went to the great amphitheater where the body of the unknown soldier had rested when Harding pronounced a brief eulogy in the presence of the great men of the nation. He was taken from that place of high honor and lowered with great ceremony beneath the huge slab

of marble and sealed with the mystery of his name unknown to any one in this world. He rests in peace, and is protected by his nation, while all nations file in one continual procession by his mystic abode. His tomb has been the inspiration for great themes. Poets have sung his praises. Nations have done him honor. Ministers have eulogized his bravery.

Who knows but what a mother from some distant neighborhood has kneeled at the tomb of her unknown boy, when she herself knew not that it was her son. Many young men left home in those terrible days of war never to return, others were lost sight of. Only the mother whose son never returned can claim this honored tomb for her son, and share the honor with her nation.

Across this nation of ours, lying under rude stones, decayed slabs, and small ridges, are thousands of unknown soldiers of the Cross and empire of the Kingdom of God. They are unheralded, unsung, unknown, and forgotten. The only record of many of them is that never-fading record in the Book of Life. This great number of unknown soldiers, scarred with the toils of the early rise of the Church out of its hardships, went patiently on through storm-swept lands, blistering suns, and winter's blasts to carry the cross to the great day in which we live. Their broken nails, on stubby, calloused hands, and bruised bodies bearing the marks of the Lord Jesus handed to our modern Circuit Riders and their congregations the cross for us to plant for the generations unborn.

As we march today through the modern life we often see valiant soldiers protecting the sacred memory of their fathers and mothers as they pace the deck of the Old Ship of Zion, and as they march with their sturdy tread down the future protecting the church, loving the church, lifting the church, and honoring the church handed to them by the work of the Unknown Soldiers of the cross of the pioneer days. But while these proudly defend the church, there are others who are restlessly pacing the weary world without chart or compass, with no defence for the faith once delivered to the fathers of this nation, and throwing away the sacred glory of other years as they pursue their own selfish pursuits of life.

Our churches stand today as great monuments to the past. Most of them were built by the church heroes of the past, as they pursued happiness with their heroine in these lands. Many of the modern people know little of the suffering which characterized our fathers in giving us these mighty temples among the hills, and these powerful churches to fashion our civilization and make us humane and Christian. Loyalty, religious patriotism, and faith in the future demand of us that we keep alive the spirit of those so great, and make our churches great powers of light and life among the people.

In the modern trend of our lives the rich experience of the Circuit Rider is being buried in the unknown tomb of this world. Greater and more powerful centers are demanding that the Circuit Rider must surrender some of his ground to them. Those who serve in the larger churches are often confronted with the desire to selfishly take the best church workers from the countryside and enroll them in the great city church. This is unchristian, unethical, and striking at the peace and security of the rural sections, to build a more secure financial center of church action in the larger churches.

(Continued)

"Justified is really just-as-if-I'd. God looks at me, if I have really accepted his Son, just-as-if-I'd never sinned."—*Ex.*

REQUESTS FOR PRAYER

A. P. D.: "Pray for a young man to be saved and sanctified in a revival meeting to be held in July."

A reader asks prayer for healing; also for a man who is very ill, that if it is not God's will to spare him, he may have an easy death, and that his soul may be saved.

Pray for one of our readers that she may be healed of rheumatism and throat trouble, if it is the Lord's will.

Mrs. H. P.: "Pray that my husband may be healed; also that we may be guided in our moving to a new community."

Mrs. C. D. N.: "Pray that I may have the witness that my sins are forgiven. I can't say from my heart, 'Thy will be done.' I am sick, have a large family, my husband is on relief and I want to know that I am saved from sin."

Mrs. L. C. R.: "Will you please to pray for a dear woman to be healed; a sincere Christian worker; pray that she may be spared to her family. Also pray that God will bless and use me as seems best to him; also pray for my son to be drawn closer to the Lord."

N. E.: "Please to pray for my mother, that her eyes may be healed, and that she may be saved from blindness."

Prayer is requested for a nephew who is dangerously ill, that his life may be spared to his family, which needs him so much. This is a most urgent request.

A Sister who reads THE HERALD asks that her prayers, if in accord with God's will, may be answered.

N. C. T.: "Pray that God may heal my body and sanctify my soul."

My Creed.

My creed is the "Sermon on the Mount." In this sermon Christ tells us, in plain and simple language, what we must do to be a follower of his and to inherit eternal life in his Kingdom. Christianity is a philosophy of love, of forgiveness, of kindness, and of unselfishness. In it there is no room for hate or greed.

It is not Christianity that fails, but the individual. The rules are right; all that is necessary for Christianity to succeed is for men to accept and abide by them. If we follow the things taught by Jesus in the Sermon on the Mount, we will become more humble, more patient, more forgiving, and more tolerant.

While on earth, Jesus moved about quietly, serenely, and peacefully among the villages of Judea and Galilee, speaking to the people about God, and life, and duty. He preached what was at that time a new doctrine of love and forgiveness. He mingled with the lowly and those who were considered outcasts, and because of this he was scorned and ridiculed.

One of the finest things ever said or written of Christ is, "He went about doing good." In the passing of the years I have learned that Christianity does not consist only in being good, but also in doing good. No matter how low and vile and wicked a man may become, if he has heard the story of Jesus, he is forever haunted by a feeling that his words are true and were meant for him and for all men of all ages, just as much as for those who were in the world nineteen hundred years ago.

One of the beauties of Christianity is that it is not a closed corporation or limited to a selected few. At its table is always spread a feast of love and forgiveness, and whosoever will may come. The human derelicts, the dregs of society, the meanest sinners, are welcome to the fountains of salvation if only they will come with penitent hearts and humble spirits, seeking forgiveness.

THE HERALD PULPIT

A WONDERFUL SAVIOR

Rev. S. E. Polovina.

"His name shall be called Wonderful, Counsellor, The Mighty God, The everlasting Father, The Prince of Peace." (Isa. 9:6.)



HE word *wonderful* in the Serbian language (Divni), could not be applied to any other creature on earth or in heaven except to the divine Son of God. I wish to give an acrostic on the title, as illustrating a few of the characteristics of the word, *wonderful*.

His Words are Wonderful. You never get to the end of Christ's words. They pass into proverbs, they pass into doctrines, they pass into consolations; but they never pass away; and after all the use that is made of them, they are still not exhausted, they are sweeter than honey, more precious than gold, and lasting as God. They are wonderful because of their author; because of their contents; and because of their construction. His words are ringing out because he is God.

His Origin and Character are Wonderful. We prove our birth; we do not explain it. When will we learn that life is larger than logic. A most remarkable reason is given why the name should be called Jesus: "For he shall save his people from their sins." Christ is the only man known in history who was born with specific and exclusive reference to the sins of the human family.

He came to our humanity, and took it upon him.

He came to our sorrow, and became acquainted with it;

He came to our death, and died it;

He came to our sin, and bore it;

He came to our curse, and passed through it;

He came to our woe, and endured it;

He came to our lowness, to lift us out of it.

His Nature is Wonderful, Human and Divine. Jesus Christ came down and by his humanity stood upon the earth, and by his divinity raised his hands and united himself with the Deity of the Everlasting Father. Thus the fallen affections of man may fasten upon him, and twine around him, until they again ascend to the Godhead from whence they fell. The best proof of the divinity of Christ is that it makes dead men live. What better proof do I want? He has redeemed my life from destruction. Twenty-eight years ago I came to this country with six companions. We were the same age, the same nationality and landed in America on the same ship. We got us a job digging coal in Southern Illinois. Three months and two days after we arrived in America, I gave my heart to Christ. The other six boys refused to have anything to do with Christianity. One night three of them were killed in a drunken brawl. The other three later killed two men and are now serving life sentences in the penitentiary. Three in their graves, three in penitentiary, and I am preaching the gn-searchable riches of Christ, and having the best time of my life. What better proof do we need to prove that the Christian life is the only kind of a life that is worth living?

His Death and Sacrifice are Wonderful. The death of Christ is the record of the greatest sin that was ever committed. The exhibition of the greatest love that was ever seen. The manifestation of the greatest victory that was ever achieved. The introduction of the greatest force that has ever operated. The unlocking of the greatest problem that has ever engaged man's attention. The sup-

ply of the greatest incentive that has ever been given. The making known of the greatest example we can ever imitate.

His Eternal Existence with God is Wonderful. The helpless babe, born in a manger at Bethlehem, in reality was the Being who created the world in the beginning. He was the Son of God, the only begotten of the Father, and had been with God before the world was. Christ was a sharer in his Father's heavenly glory, and by some miracle beyond our comprehension, came to the earth to be a man among men, to carry our griefs, and to share our experiences, that finally we might share his glory.

His Resurrection is Wonderful. No one can overestimate the importance of the truth of Christ's resurrection. The risen Christ is the fulfillment of his own Word as to the necessity of his resurrection to complete his atoning work. The risen Christ is the channel of blessing. The risen Christ is the assurance of our justification. The risen Christ is our answer to every accusation. The risen Christ is put to the believer's account. The risen Christ is the pledge of our inheritance. The resurrection of Christ is the heart of Christianity; it is the foundation of the Church; it is the mainspring of Christian activity; it is the link that unites all believers. The death of Christ tells us of the love of God; the resurrection tells us of the power of God.

Fullness of Blessing is Wonderful. "For in him dwelleth all the fullness of the Godhead bodily." Everything pertaining to present and eternal salvation is found in Christ Jesus. He is the "Light," the "Life," the "Truth," the "Way," the "Door," and "Who," of God, is made unto us wisdom, and righteousness, and sanctification, and redemption." In him you may find your every need supplied. God has stored up in Christ all that you need, a full supply for every need; and it is all communicable to you. Do we have a difficult business to do that requires counsel, then we must go to Christ, the Fountain of wisdom. Are we under guilt, then we must go to Christ for righteousness. Are our souls defiled by corruption, then we must go to Christ for sanctification.

Union of God and Man in Christ is Wonderful. Union with Jesus is a mystery; but it is a most blessed fact. One, with my Lord in nature, in joy, in sorrow, in destiny. Indwelt by the same Spirit; actuated by the same motives; thrilled with the same heavenly delights; heir to the same glorious inheritance. He unites himself with us, and transfers himself and his belongings to our account.

"All things are yours."

"Son of God, Thy Father's treasure,
He yet gives Thee all to me;
Angels vainly toil to measure
What I have in having Thee.
Grace so vast bewilders Heaven;
God to me His Christ has given."

The Love of Christ is Wonderful. The love of Christ is great. It is breadth without a bound; it is length without end; it is height without top; it is depth without bottom. It was love that led him to the manger, to Gethsemane, to the judgment hall, to Calvary. The love of Christ is the greatest thing in the world. In its presence, sunsets, seas, mountains, glorious mornings are but as shadows

and dream. Jesus is a greater term than any definition of Jesus.

Counsellor (Savjetnik). This name is my Mother Tongue (Serbian) could only be applied to the divine Son of God. In him are centered all the wisdom and knowledge of God, for "In him dwelleth all the fullness of the Godhead bodily." God never refused wisdom. God cannot refuse that gift. He lives to give wisdom; he lives to complete spiritual miracles; he lives to redeem. Christ's knowledge of his Father's holiness and justice demands love, grace, and mercy. It is a perfect knowledge. He came down to make the Creator more perfectly known to the creatures. No counsellor, however sympathetic or wise, is like him. He knows our hearts, our every weakness, reads our motives when others misjudge. He is familiar with the hardest places over which we have to go, understands us and all our environments. His everlasting arm is under us, his bosom always a pillow for our heads, and his ear an unfailing receptacle for all our woe.

The Mighty God (Bog Silni). Our God is Eternal. He always was and ever is, and forever shall be, the self-existing, self-supporting, everlasting supreme Deity of the heavens above, and of the earth, and of the seas beneath the earth. He is the fountain source from whence proceeds all light which illuminates the eye, mind, and heart of man; whether obtained as a natural gift or by scientific research or as a gift directly through the riches of his grace. He is a righteous God. He is the origin and source of all righteousness, truth and justice, either in Heaven, with the holy angels, or on earth among the children of men, in time and eternity. "Righteousness and judgment are the habitation of his throne." Our God is a Holy God. He delights in holiness; he commands his people to be holy; he provides the grace whereby they may be holy; and he faithfully warns them that, "Without holiness, no man shall see the Lord."

The Everlasting Father (Otac Vjecn). We are in the good ship Providence, and our Father is at the wheel. He is the Master of every wind and wave, and all must come out for our good. The Father cares for you, therefore his providence smiting the rock in the desert, shall bring forth living water. The Father cares for you, therefore, in the wild and stormy night, he shall come to thee, walking upon the waves, to bid thy storm be still.

Father's care for his people.

He watches over them with his eyes.

He listens to their prayers with his ears.

He instructs them by his Word.

He loves them with his heart.

He supports them by his hands.

He leads them by his Spirit.

He encourages them by his promises.

The Prince of Peace (Knez Mirni). This name in the Serbian language could only be applied to the divine Son of God. He is Royal in name, Royal in office, Royal in nature, Royal in speech, Royal in action, Royal in death, Royal in resurrection, Royal in ascension, and Royal in Glory. Christ came to this world, and took the refused materials (sinners) and from this constructed his Kingdom, which will outlive time and shine on in glory.

(Continued on page 5, col. 3)

Great Texts of Hosea.

JULIAN C. MCPHEETERS.

LIKE his contemporaries, Amos in Israel, and Isaiah and Micah in Judah, Hosea poured forth a scathing, fiery message against the sins and wickedness of his age. His style has been described as "abrupt, metaphorical, and figurative." The prophets of the Old Testament were a remarkable class of men. They were the watchmen on the walls of Zion. They cried aloud against the sins of the people, and spared not. They were not subsidized by politicians or by wealth. The prophecy of Hosea is of particular interest to us as it portrays a period of apostasy in the life of Israel which finds its parallel in the drift away from God of this present age. It is our purpose in these articles to take a running glimpse at the great texts of Hosea.

The fiery denunciation against the sins of the people begin in the first verses of the fourth chapter: "Hear the word of the Lord, ye children of Israel: for the Lord hath a controversy with the inhabitants of the land, because there is no truth, nor mercy, nor knowledge of God in the land; but swearing, and lying, and killing, and stealing, and committing adultery, they break out, and blood toucheth blood." These verses reveal the great need of spiritual recovery in Israel. God had a controversy with the land because of the sins of the people. There was a rapid increase in swearing, lying, killing, stealing, adultery, and murder. The conditions of that day were an antitype of conditions at the present time. Crime has been rapidly on the increase in the United States for a number of years. It has become a problem to build and enlarge the prisons fast enough to hold the criminals that are pouring into them each year, a large percent of whom are beardless youths.

At a recent meeting held in Carnegie Hall, New York, Dr. Henry Sloan Coffin, president of Union Theological Seminary, described the world as "going to pieces." Dr. Coffin said: "We live in a cold world which is falling to pieces internationally, socially, and industrially; and all about us are men and women who have gone to pieces." Another speaker at that same meeting is reported as saying: "We have been saying for years that this was a lost world; but the terrible truth of the statement has never been driven home to us. Now we see our civilization for what it is—spiritually hollow, cruel, blind, literally sliding toward hell; and, unless Christ's gospel is preached quickly, fearlessly, and passionately ours is a lost world."

Other texts from the same chapter: "Whoredom and wine and new wine take away the heart." "My people are destroyed for lack of knowledge because thou hast rejected knowledge." "Like people like priest." "For Israel slideth back like a backsliding heifer." "Ephraim is joined to idols."

These striking statements again picture many conditions which prevail about us in this present day. The increase in drinking and licentiousness which the prophet speaks of go hand in hand. The rapid increase in automobile accidents through intoxication is becoming appalling. While the propaganda for increased drinking is going on in the form of wide publicity to make drinking popular, the death toll of automobile accidents from drunken driving continues to mount upward. The people of Israel had rejected knowledge. They closed their eyes blindly to facts, and to the truths of God, in the interest of their own sinful lusts and passions. Therefore the prophet said: "My people are destroyed for lack of knowledge." The ignorance concerning God's holy truths and divine laws as set forth in his Word has be-

come alarming, even in this enlightened civilization. Our youth are being educated without the knowledge of God's truths as revealed in his Word. It is estimated that we have twenty million youth in the country who are receiving no religious training whatever.

The sins of the people had even subsidized the priests. We have the statement: "Like people like priest." The people in their sins clamored for a hireling ministry robbed of its prophetic message. No greater tragedy can come to a country or a people than when its ministers become subsidized and cease to cry aloud against the sins and wickedness of the people.

Other striking texts follow in the fifth chapter: "They will not frame their doings to turn unto their God: for the spirit of whoredom is in the midst of them, and they have not known the Lord. And the pride of Israel doth testify to his face: therefore shall Israel and Ephraim fall in their iniquity; Judah shall also fall with them." "Ephraim shall be desolate in the day of rebuke." "When Ephraim saw his sickness and Judah saw his wound, then went Ephraim to the Assyrian and sent to King Jareb: yet could he not heal you, nor cure you of your wound." "In their affliction they would seek me early."

One of two things must always happen to sin: it must either be forgiven or punished. Repentance and faith are conditions of forgiveness, and unless these are exercised the only thing that remains for sin is punishment. Israel was unrepentant; she was proud and haughty; she was riding for a fall. "Therefore shall Israel and Ephraim fall in their iniquity."

They will be desolate in the day when judgment overtakes them. In their perplexity as they faced the harvest of sin they turned to material sources for help, such as the Assyrian and other surrounding countries. But here is the tragedy of turning to all other sources for help: "Yet could he not heal you, nor cure you of your wound." Here is a graphic picture of the vacillating multitudes of the present age running to and fro to this, and to that, for help. But there is no help outside of the Lord. There is none other to whom we may turn for lasting peace and eternal security. Ethical cults and philosophies cannot satisfy the souls of men. The soul can be satisfied only as it finds its anchorage in God. "Yet could he not heal you, nor cure you of your wound."

In the day when affliction overtakes them as punishment for sin they will find themselves desolate. "Ephraim shall be desolate in the day of rebuke." Neither the Assyrian nor King Jareb, to whom they had turned in the past, could help them in the day of their affliction. One of the great old hymns which we often sing in our church services reads: "On Christ, the solid rock, I stand; all other ground is sinking sand." The sinner eventually discovers, "all other ground is sinking sand."

Sooner or later all foundations, other than the Lord, on which men build their hopes will crumble into dust. There is but one sure Rock and one Foundation: that Rock has outweathered the storms of all the ages. It is more enduring than empires. That Rock was before Gibraltar ever appeared, and will continue to be after Gibraltar has crumbled and is no more. After all other foundations have been swept away there remains the towering Rock of Ages, the Lord God of Hosts, the Giver of every good and perfect gift; the Friend of man, and the One who delighteth to hear and answer the prayer of a repentant heart.

Israel forgot God in the day of her prosperity, but when affliction came she was made to think of Jehovah. Thus the prophet says: "In their affliction they would seek me early." Not all who seek God in the day of affliction are genuinely penitent. Some who

seem to turn to God in affliction are not repentant of their sins so much as they are sorry because judgment has overtaken them in their sinning. Some, however, are truly repentant in the day of affliction, and these, in the case of Israel, were the remnant which perpetuated God's kingdom in the earth.

A cartoon which has been given wide circulation in some sections of the United States portrays Uncle Sam kneeling at an old-fashioned mourner's bench. This undoubtedly is America's greatest need. The affliction of our land with floods, drought, and depression should be sufficiently sobering to turn us in repentance to God. But as yet we have not, as a nation, turned unto the Lord, even in the face of all the affliction in our land in recent years. Instead of turning to God in a great spiritual revival, we are plunging on in a mad career of increasing crime, drunkenness, Sabbath desecration, atheism, and blasphemy, the like of which the nation has never known. What shall the harvest be? If we continue to sow to the wind we are certain to reap a whirlwind.

(To be continued)

(Continued from page 4)

His reign on earth, long foretold in Scripture and repeatedly announced, is to be one of wisdom and justice and of righteousness. He made the world; he redeemed the world; he shall judge the world; and possessed of infinite wisdom, love, and power, he will reign over it with the same matchless and adorable wisdom that characterizes his reign in heaven above. In fact, under his administration, earth, restored, will be a part of heaven.

"Then every kindred, every tribe
On this terrestrial ball,
Shall to him all majesty ascribe,
And crown Him Lord of all."

Christ Meeting Human Needs.

MRS. H. C. MORRISON.

(A discussion of the Sunday school lesson for June 28 over WHAS, and requested to be published in this paper.)



THE lessons for the past quarter have touched upon the practical phases of life; our relation to our fellowbeings and our obligations to God. Without the revelation given in God's Word, we could not know the beginning nor end of mankind's history; but in the Bible we have set forth the fact of man's creation, his fall, his restoration, his death and resurrection. It is through the medium of these facts that we find Jesus as the central Figure; first, in the Old Dispensation when prophets looked *prospectively* for One who should redeem Israel; second, from the New Dispensation when we look *retrospectively* to Calvary's bleeding Victim in whom the hopes of the prodigal world are centered. He is the Alpha and Omega, the beginning and the end.

After man fell into sin, thereby forfeiting his pristine likeness to his Creator, a way had to be provided whereby man could retrace his wanderings from the Father's house; in order to fully meet this need and bridge the chasm of man's separation from the Father a Lamb had been slain from the foundation of the world whereby man could be redeemed from sin, and God could consistently be the justifier of all who believed in Jesus.

In the concil chamber of the Holy Trinity, the Father volunteered to give his only begotten Son for man's redemption, which gift was shared in Christ's willingness to give himself that, "Whosoever believeth on

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ASBURY ALUMNI PAGE



Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

Asbury Theological Seminary.



WE are entering upon the best prospect for a successful Seminary year just ahead, 1936-7, that our Seminary has thus far known. The inquiries about the Seminary from young men, who are being graduated from colleges all over the country, are very assuring and encouraging. Young men, who have received a call of God to proclaim the Gospel, are desirous of securing a training to preach that Gospel in training schools whose atmosphere is consonant with those circumstances and conditions out of which their call came. The call to preach the Gospel in these days does not come out of those conditions where an atmosphere of doubt is fostered in Church worship and ceremony, but young men are being called to preach the Gospel out of the camp meetings and the old-fashioned revival meetings, where the Word of God is respected and honored as the revealed truth of God to men. And God is still calling men in these days in such places, and they are answering his call. With the call of God upon them, young men will prepare to preach God's Word, and consequently the many inquiries come to Asbury Theological Seminary for opportunities to train for this great work.

We appreciate the generous responses of those who have caught the vision of service to Asbury Seminary. A goodly number of people furnish scholarships of \$85.00 each year, money enough to take care of the tuition and incidental expenses of a student. This amount coupled with what a student can earn during the summer months makes it possible for him to secure a year of training.

But there are a great number of young men, who appeal to us each year, whose call for help we cannot entertain, because they have incurred some debts for their college training, to which they in all good conscience are not willing to add more, and in some instances to keep their good word, are not willing to defer longer their payment. If this class of appeal could be cared for, our enrollment might be doubled in one year's time.

Does Asbury Theological Seminary have one friend who will be willing here and now to make the first gift, small or great, to begin a fund to be known as "The Young Preachers' Fund" whose income each year will be held strictly for the aid of those young preachers who must have some help to further fit themselves for preaching the Gospel?

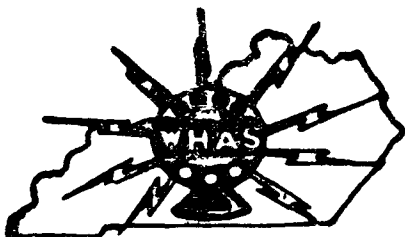
Below is a brief summary of the activities of the 140 graduates of the Seminary in the thirteen years of its existence as a separate institution from Asbury College. Their labors are divided into four classes of service to the world. There have been three evangelists, seven teachers, eighteen missionaries and one hundred and twelve pastors. Out of this number three have passed to their labors in the skies. But so far as I know not a single one has broken ranks and ignored his call to preach the Gospel and given it up for the paltry compensations of earth.

Come to our help, my dear friends, and we will make out of Asbury Theological Seminary a great conservative training school for the young preachers of America.

F. H. LARABEE.

Dean, Asbury Theological Seminary.

Men praise our good judgment when we agree with them.



RADIO DEVOTIONAL LEAGUE PROGRAM

Each week day morning from

6:30 to 7:00, Central Standard Time

Each Saturday morning there will be a discussion of the Sunday School Lesson by some prominent Sunday School teacher in Kentucky. Be sure to listen in.

These programs are heard over WHAS, Louisville, Ky., 820 Kilocycles.

These programs are sponsored by Asbury College, and Asbury Theological Seminary, given in the studios at Asbury College, featuring the Radio Devotional League Quartet and other organizations.

Criticism.

A few days ago the writer received from a very devoted friend a congratulatory message on the occasion of his birthday. This sentence was included in the letter: "There are just a few items I would change in your make-up, but if it were possible for me to do so, maybe you would be too nearly perfect and would feel out of place in a world given to imperfections and 'peculiar' people."

This thought struck deeply in my mind. It was a great compliment, coming from a friend who could find only a "few items" to criticize, to be told that if those items were changed, one might be too nearly perfect.

We live in a world of imperfections and peculiar people. No matter what state of grace one may enter into, there are still physical and mental imperfections which are not changed by a work of grace. Many of them are characteristics peculiar to the personality of the individual and will always remain with him.

As the writer was riding along recently with a preacher, his companion made this statement: "There goes a funny-looking fellow. Well, I suppose some folk would think I look funny, too."

The question is, if it were our job to make our fellow-beings over according to our own notions, and if we had the power to do so, how would we get along? Would we find that after we had thoroughly made over one of our friends, another person would come along and find certain things he would like to see changed in the same person and spend a great deal of time making over that same person again?

And, horror of horrors! Suppose that while we were working on a friend, one of our friends should appear and begin to work on our own peculiarities so as to make us perfect. How embarrassing it would be, while we were working on the other fellow, to have a friend working on us. The gist of the whole thing is this: We are in the midst of people, and people are peculiar, including ourselves. Very few appear perfect to us. We might be able to improve nearly every person we meet, but if somebody took up the task of making perfect people in the world, there would be so much changing and re-arranging that we would be in a state of constant confusion.

The grace of Christian perfection does not make over the personalities of individuals.

It does fill with perfect love and does motivate our actions so that we are constantly striving to improve ourselves, but it does not give us the prerogative or power to change other persons according to our own notions. So we must remember to love our friends in spite of their weaknesses. We must learn to be loyal to them and to depend upon their loyalty in spite of our infirmities, and we must ever pray to be kept in such a state of perfect love that when we pass criticism along there is no barb of personal animosity or secret satisfaction in it. We must not forget that "peculiar" people may find imperfections in us.

Z. T. JOHNSON.

Central Holiness Camp Meeting.

For more than forty years Central Holiness Camp Meeting at Wilmore, Ky., has been sounding out annually the message of full salvation. Thousands have been blessed in these meetings and have gone back to their churches to be a greater blessing. Many pastors, evangelists and missionaries have gone from its altar to spread the gospel among the needy millions of earth.

The meetings this year will begin on Thursday evening, July 23, and continue through Sunday, August 2. A splendid corps of workers are engaged for this year. Rev. John A. Church of Winston-Salem, N. C., and Rev. C. M. Dunaway, of Columbia, S. C., will do the preaching. Prof. E. Clay Milby and wife will have charge of the music. Rev. Marvin Green will have charge of the young people's work.

The camp ground is well located within the city limits of Wilmore, with plenty of shade, well equipped dormitories, large tabernacle for regular services and Young People's Tabernacle for their work. The dining room serves most excellent meals and is cared for for the Association by a select group of women from the local W. C. T. U., headed by Mrs. Ludie Day Pickett, State President of W. C. T. U. of Kentucky.

Indications are that the attendance will reach a new record for this year. Pray for the meetings and plan to be with us. Any desiring information may address, Central Holiness Camp Meeting, Wilmore, Ky., or the undersigned,

VIRGIL L. MOORE, Pres.

Coshocton, Ohio, Camp.

The Coshocton, Ohio camp was held from June 11 to 21. The workers were T. M. Anderson, John Owen, and J. Byron Crouse. Brother Owen was taken ill the first night of the camp, and the writer was called by long distance to take his place. The general order of the services was for Brother Anderson to preach in the day and for the writer to preach at night. Miss Janie Bradford had charge of the children and young people's services in their special building.

The results of the camp were not unusually large, but they seemed to be very definite, and quite a number prayed through to reclamation, conversion, and sanctification.

Brother Anderson has few equals as a Bible scholar and teacher. He used the Bible passages themselves to form the outlines of his sermons and preaches from the text and context almost exclusively. There is enough humor interspersed in his preaching to make his sermons unusually interesting.

This was the writer's first camp meeting

with Mr. Crouse as song leader. He certainly knows how to put the job over. He not only keeps the music going, but enters heartily into every service, works diligently and earnestly around the altar, and is very apt in his special numbers. He not only sings beautiful solos, but the duets sung by himself and wife are beautiful and impressive.

Virgil Kirkpatrick was at the camp for three or four days. He is at home on furlough from his work in Africa, and is attending the camp meetings with love in his heart and an earnest devotion to the cause of missions. In addition to the missionary service at which he spoke on the first Sunday afternoon, he also preached one time and was a blessing to the people.

This camp is beautifully located on the banks of the Muskingum River, just one mile from Coshocton. It shows every sign of growth and development. The president, Brother Harrison, the Board of Directors, are earnestly striving to do a great work, and the people who love the cause of holiness should rally around them and see that this camp goes forward from year to year.

Z. T. JOHNSON.

BUD ROBINSON'S LETTER.



WE left Mercer, Wis., June 17th, reaching Chicago about 4:30 P. M., and had a beautiful service that night in Brother Miller's church. The Crain girls gave us a good supper; Brother and Sister Hertenstein and the boys stayed in the home of Brother Knighton, and Sister Wilcoxon entertained me. We spent about two days in Olivet, and left there June 20th, for the General Assembly in Kansas City. It was amazing how many Nazarenes we met in the great Assembly. They were assembled there from all over the world. The Young People's Society and the Women's Missionary Society had been there since Thursday in their great conventions, and they had a beautiful service on Saturday night.

On Sunday morning the General Assembly opened with all of our General Superintendents and the secretaries on the platform. Dr. Williams preached us one of the greatest messages on the Lord's Supper I have ever heard, and administered the Sacrament literally to hundreds of people, for we had on hand at that time no less than thirty-five hundred Nazarenes. They filled the great temple from top to bottom. In the afternoon it was up to old Bud to preach. The Lord helped me to bring the message, and the people enjoyed it, I think, as I preached to them on "Why the Nazarenes believe in Second Blessing Holiness."

On Sunday night we had a great service, and I think the people rejoiced as much as I ever heard on a camp meeting ground, while the services were going on. The tide ran high for every day in the week, and our good General Superintendents turned off business in a most remarkable manner.

One night we had a great Missionary Rally with fifty-one missionaries on the platform, some at home on furlough, while others were just ready to leave for the foreign fields. Brother Will Eckles, who is appointed General Superintendent of the new district in Japan, brought one of his great missionary messages. Will Eckles is one among the finest missionaries I think the great Church of the Nazarene has ever sent to the foreign field. We had missionaries, however, from around the world. We had Brother and Sister Kauffman and their children from Jerusalem; our fine Mexican missionaries were there from Old Mexico. Brother Santin preached a great message one night while Sister E. Y. Davis was the interpreter. Sister Davis is one of the finest interpreters that I have ever met. She has more fire and zeal

when she gets to talking on Mexico than anyone I have ever met. Miss Constance Orozco, one of our fine Mexican girls from Pasadena, sang a number of times to the delight and satisfaction of the entire General Assembly. This little girl has the finest voice I have most ever heard. She can sing to the delight of thirty-five hundred people and bring tears to the eyes and joy to the heart. She is the daughter of a little Mexican woman in Pasadena. This little Mexican mother has raised her children to glorify God and be a blessing to the world. I understand that Dr. E. O. Chalfant is going to take Brother and Sister E. Y. Davis and our good Mexicans from Old Mexico City, and the little singer from Pasadena, and tour the Chicago Central District.

One of our big days was on Friday when they elected the General Superintendents. Doctors Williams, Goodwin, and Chapman were elected by a large majority on the first ballot, but the Assembly had voted to elect a fourth General Superintendent, and Dr. J. G. Morrison was elected as the fourth General Superintendent. Dr. Wiley resigned as editor of The Herald of Holiness, and Brother Shelby Corlett was elected editor. Dr. Ellyson was re-elected Sunday School Editor, and the Sunday school work will go on as before. Brother Sylvester Ludwig was elected as secretary of the N. Y. P. S. Brother Ludwig will be the editor of the N. Y. P. S. Journal. He will make us a great editor for he is one of the most brilliant young men in our great church.

The General Assembly worked hard, and closed up on Monday night at midnight, June 29th, and while I write this letter several thousand Nazarenes are going in every direction out of Kansas City. There were not less than five thousand delegates and visitors registered in Kansas City. This is the greatest band of holiness people that has ever been in this city. Let the reader think of five thousand visitors to Kansas City, not a one of them drinking or smoking or dancing, or trotting after the movies. Two young men were found downtown with Nazarene badges on smoking cigarettes, and the police arrested them and gave them to understand that the Nazarenes did not smoke cigarettes, and told them that they were crooks. They were probably the men that had been at the General Assembly to pick pockets. One night a young man sat by Brother McBride, and when he got up to leave he put his hand in his pocket and got his money. Brother McBride shouted that his pocket was picked. The young man started to run out of the building, but he was caught at the door. He threw the purse down and kicked it, but they held him until the officer could get there. They took him to jail. The next morning Brother McBride appeared before him. They gave him six months of hard labor and fined him five hundred dollars. This was one good thing the Nazarenes did. It is my judgment that this band of Nazarenes made the finest impression on Kansas City of any body of religious believers that has ever visited Kansas City.

We had with us for our first Sunday night message Dr. H. C. Morrison, the Editor of THE PENTECOSTAL HERALD. Dr. Morrison stated that he saw more people stand and testify to the experience of holiness than he had ever seen in his life, and he brought us a great message. Our people enjoyed him very much. He stated that it was the most beautiful reception he had ever had in his life. The Nazarenes love Dr. Morrison with a perfect heart. He is looked on by our people as being a very warm friend, and he is also looked on by our people as one of the great editors and great preachers of the nation. Dr. Morrison is a man with a world-wide experience and influence.

We had many fine visitors in our great Assembly. All of our college presidents were on hand, and many of their faculty. Fine quartets from all of our schools sang many great, rousing songs to the delight of the great mul-

titude. We had a fine quartet from Pasadena College and from Bethany Peniel College, also from Olivet College and Trevecca Nazarene College. We also had a fine quartet from the Florida district. These young men are great singers; in fact we have no better. I do not remember the names of the quartets from our colleges, but the Florida boys are Brother Wiggs, Brother Rogers, Brother Brown, and Brother Eby. These boys, I think, make about the finest quartet that I have ever listened to. We also were blessed with the great Edwards Ladies' Quartet, and we also had with us the Parks-Hawkins' Quartet. We had many of our finest evangelists, first and last, to visit the Assembly. Some only stayed a couple of days but others stayed longer. They went back to their fields determined to do more in the next four years than they have ever done in their lives.

The Assembly made great provisions for carrying on the work. The General Board is sending out, I think, thirty-five missionaries in 1936. I will just have to tell you a little about the Assembly, as it was so big and there was so much of it that no old man like I am can describe it, and in fact I only heard a few speeches on the Assembly floor.

I am leaving for Dallas, Texas, working my way down to Lake Arthur, La. I want to ask the entire membership of the Church of the Nazarene to remember this old man when you pray. I am in my 77th year now and my friends are not making any plans for me to quit. I think right now I could say and tell the truth that I have ten thousand friends that want me to take a rest, but everyone of them want me to hold them a convention before I take the rest. Will I ever get around? Ten thousand blessings on the readers of THE PENTECOSTAL HERALD. And I want the whole world to know that up till June 30, 1936, my old heart is blood-red, sky-blue, snow-white, and straight as a gun barrel. I am expecting, if I live through this great quadrennium, to come up four years from now in my 80th year with more fire and juice and unction and glory than I have ever had before. I don't expect to rust out; I am going to wear out, and some day step into a chariot and go sweeping through the gates washed in the blood of the Lamb, and there meet the blood-washed army that have outstripped me in this race and have gone up to live with the Master.

In perfect love and all for Jesus,
UNCLE BUD.

"Ye are . . . in the Spirit, if so be that the Spirit of God dwell in you."

We are told that the mind of the flesh is death. Have you ever noticed what death means, as Paul uses it in Romans? Death is departure from God, the loss of God's fellowship, the breaking of communion with God. Death is the decay of spiritual sensibility. And the child of God may therefore sin in the direction of death, just as an ungodly man may. What is the corrective? In the first place, the Spirit dwelling in you, and secondly, you dwelling in the Spirit. How wonderful that is in the 8th chapter of Romans! How can the Spirit be in me and I in the Spirit? I remembered that was true of the elements—the bird in the air and the air in the bird; the fish in the water and the water in the fish. If the Spirit is not in you, you do not have his breath, and therefore his life in you; and if you are not in the Spirit, you cannot draw in your element, that which is necessary to the sustenance of this life. And the corrective of the sins of the flesh—the lust of the eyes, and the pride of life, and all the vain ambitions and avarice that ensnares us in this—is the Spirit in me as the secret of a personal life of godliness; and I must dwell in the Spirit, living and moving, and having my being in the Spirit as the element in which I live.—Rev. A. T. Pierson, D. D.

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more than forty per cent gain for the four years. We have added 334 elders during the four years and now have 2,638 and 235 licensed ministers, bringing this list up to 1,276. Enrollment in the Sunday schools has increased from 202,908 to 270,531. Membership in the Young People's Societies has increased from 35,155 to 56,964, and the membership of the Woman's Missionary Society has increased from 26,614 to 41,604. These gains have been, according to our judgment, large enough to save us from stagnation and reactionism, but not too large for assimilation.

"The volume of books, booklets and periodicals printed and sent out by our Publishing House has had a steady increase year by year during the quadrennium, and the financial showing of this important institution has been quite encouraging all the way through. Figures relating to our publishing business have become so large as to be no longer intelligible except to one willing to take time for a detailed study.

"We now have 69 foreign missionaries under regular appointment, and the membership of our churches in foreign missionary lands has increased from 6,522 to 8,526 during the quadrennium, and our property values in foreign fields have increased from \$399,335 to \$440,317 in the four year period.

"During the four year period our people have given more than twelve million dollars for all purposes and have held the highest place for per capita giving among the 25 churches included in the statistics of the United Stewardship Council for 1935. We now have more than eight and a quarter millions of dollars worth of property, and we are building or acquiring church buildings at the rate of about two each week."

This report is quite interesting and encouraging when we remember that the Nazarene Church, always and everywhere, keeps prominent in ministry and testimony, the doctrine and experience of entire sanctification, a doctrine and experience so despised and ridiculed by many church people.

I could not tarry long at the Assembly because of engagements elsewhere. I found a good bunch of happy Asburians at the Assembly. On Monday evening we had supper together, at which time 28 of us sat down together; others were kept away by duties

which made it impossible for them to be present. There were twenty preachers present who received their education at Asbury College; two of them are district superintendents; two of them date back to the time when Rev. John Hughes was President of Asbury College. We had a gracious time of fellowship and testimony. It is wonderful how the Asbury preacher boys have been sown down throughout the nation and around the world. A few years ago there were 27 Asbury preachers in one annual conference in the M. E. Church in Kansas. Not long since, I was preaching in Northern New York and thirteen Asbury men and their wives came in one evening and took dinner with us. I find them everywhere I go, and I praise God and take fresh courage.

The Nazarenes are growing and going. They believe in revivals and hold them winter, spring, summer and fall, then start in again. Many who belong to other churches are converted and sanctified at their altars, and numbers who are thus blessed in their services unite with other churches. I thank God for every preacher and witness to the saving and sanctifying power of our Lord Jesus Christ. I have never seen a more earnest, enthusiastic body of Christians assembled together than at this General Assembly of the Nazarene Church.

H. C. MORRISON.

With Dr. I. M. Hargett.

It was my privilege to preach in Linwood Boulevard Methodist Church, Kansas City, Mo., Sunday morning, June 21. Dr. I. M. Hargett is the much beloved pastor of this church and has a great congregation, a beautiful, commodious church building in a fine residential part of the city.

Dr. Hargett and wife met me at the train and took me to their parsonage for a restful Saturday night. Sister Hargett has reared a fine family all of whom are married; if there is a grey hair in her head I did not see it. She looked so young and girlish I did not recognize her.

Dr. Hargett is a Kentucky boy and has grown into one of the great, fine men of Methodism. He is one of the most delightful, brotherly men you will meet in a lifetime. There is no vinegar in his make-up; not too sweet, strong, reasonable, kind, but independent and fearless. He is a great preacher and one of the best pastors in his denomination. He does things in so quiet a way that it makes difficult matters look easy to accomplish. I would be delighted to see him down in Dixie. I enjoyed preaching to his interesting and cordial people. I have not spoken to a more receptive audience than I found in this great church.

H. C. MORRISON.

Brownsville Camp Meeting.

Brownsville Camp Meeting will be held in Brownsville, Md., August 16-30. The workers will be Rev. O. H. Callis, D. D., Rev. C. S. Luce and Rev. Hartsell Chandler. For information write to Rev. Hartsell Chandler, Clarksburg, Md. A gracious time of salvation is expected. Pray for the meeting and attend, if possible.

Letter From Mr. Rodeheaver.

Wembo Nyama, Congo Belge, Africa.

May 16, 1936.

Dear Dr. Morrison:

Congratulations on the great training you have given and the fine spirit you have instilled into many of the missionaries I am meeting over here. The Davises, and Reids, Wheelers and Aukers. So many of them speak so beautifully of you and Asbury I wanted you to know how you are being multiplied over here. I am trying to get some good pictures of this great Methodist work so I can show it to the folks when I get back.

The DeRuiters, also, are doing a great work. Reid has 51 stations with native preachers touching 85 villages; DeRuiter doing about the same. The hospitals and schools are making their contacts. Saw Dr. Lewis take out an 8 pound tumor from the wife of a chief. The cost of the operation and hospital expenses were \$2.67. It will take you a long time in Heaven to find all the cumulated results of your work.

With happy memories I go back to our work together in Florida. With these missionaries, I have a great appreciation for your work. Bishop Arthur Moore, who has the conference here, joins me in love and best wishes. The missionaries speak beautifully of Mrs. Morrison, too.

HOMER RODEHEAVER.

H. C. Morrison's Slate.

Corbin, Ky., Camp Meeting, July 15-19.
Morrison Park, Glasgow, Ky., July 24-August 2.

Indian Springs, Ga., August 6-16.

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him should not perish, but have everlasting life."

The most astounding, amazing, incomprehensible condescension was manifested when the Son of God volunteered to lay aside "the glory which he had with the Father before the world was" to be cradled in a manger stall, to be despised and rejected of men, to become a man of sorrows and acquainted with grief, yea, to humble himself and become obedient unto death, even the death of the cross, in order that men might escape the penalty of sin. What a momentous hour, when the Son of God cried out, "It is finished!" The bridge of redemption had been stretched over his omnipotent shoulders whereby man could find his way back to the arms of compassionate love and forgiveness.

Sin, then, was man's first, and is still, his greatest problem. By transgression man fell, and by repentance and faith may he be restored to his former state of harmony and fellowship with his Creator. Every son of Adam has needs to be met, which cannot be met save in Jesus Christ, who hath tasted death for every man, not willing that any should perish, but that all should come to repentance and live. Truly we may say,

"Did e'er such love and sorrow meet,
Or thorns compose so rich a crown."

When Christ left the world, he delegated to the Holy Spirit to carry on the work of man's restoration to his Father's favor. Jesus works through the Holy Spirit to convince men of sin, of righteousness, and of the judgment to come. Having become conscious of one's sinfulness, repentance follows, which results in the forsaking of all sin, and trusting in Jesus for pardon. This we call regeneration, or a new birth, whereby we become new creatures in Christ; the former things which were evil, are left behind and the new things of the Kingdom of righteousness are planted in the heart which exultantly sings:

"He breaks the power of cancelled sin;
He sets the prisoner free;
His blood can make the foulest clean;
His blood availed for me."

Redemption's price for man's sin reached to the depths of man's prodigality. "As in Adam all die, even so in Christ shall all be made alive." All that man lost in the fall is restored in Redemption. "Where sin abounded, grace doth much more abound." "Jesus was manifested to destroy the works of the Devil," which works are manifested in the inbeing of sin and one's actual transgressions. As our death on account of sin, is twofold, physical and spiritual, so our restoration must needs be in the same proportion, forgiveness and cleansing. We are guilty of

sins committed, and we shall have to personally repent of them; but while the "inbred sin" that was entailed upon us through our federal Head, Adam, does not add to our guilt of sin, it does pollute us, and we need to go to the fountain that cleanseth from all sin, even the carnal mind, from which emanate the roots of bitterness that springing up trouble us, manifesting themselves in various ungodly ways. This "old man of sin" is the stump of carnality from which spring the roots of bitterness; the unclean fountain from which flow the germs of actual sin.

Toplady expressed the twofold cure for man's twofold sin, in that old hymn,

"Be of sin the double cure;
Save from wrath, and make me pure."

Being saved from sin is for the sinner; being made pure is for the child of God whose heart feels the need of cleansing. Augustine expressed it aright, when he cried, "O God, we were made for thee, and our souls are restless until we find rest in thee." The soul cannot be satisfied with things material; being made for God it cannot be satiated with the carnal streams of earth, but from the Fountain of its being.

Christ came, not only to meet our spiritual needs, but to meet our physical and mental needs. Everything that hinders the progress and highest development of mankind is the result of sin. Sin not only robbed man of his spiritual life, but it lays hold of the physical man, subjecting him to disease and suffering. "By his stripes, or bruises, we are healed." During Christ's ministry on earth no sufferer ever came within his reach that he did not lay his healing hand upon them, and send them on their way rejoicing.

Christ meets our needs in temptation's hour. "He was tempted in all points like as we are, yet without sin." He suffered being tempted that he might succor us when tempted. You recall that when Peter was being sifted as wheat in the sieve of Satan's temptation, Jesus reminded him that "he had prayed for him, that his faith fail not." This was the same too-confident disciple who had declared that though all men forsook the Christ, he would not. Pathetic picture—Jesus praying for Peter! And think ye that Jesus loved Peter above any other of his devoted children! No, he says to each one who trusts him, "I'll never leave thee nor forsake thee." He pours in the oil and wine of his consolation when the night is dark and the day seems long in coming; it is then we look up, and say, "I know that all things work together for good to them that love the Lord." There come times when we are unable to understand the *Why* of God's providences, but he puts the night song of trust in our hearts. "What time I am afraid, I will trust in the Lord." "No good thing will he withhold from them that walk uprightly." These promises are as immutable as are the eternal hills. Faith laughs at impossibilities, and cries, "It shall be done, sometime, somewhere."

Jesus meets our human needs in being our Guide through this vale of tears. "I will guide thee with mine eye" is a downy pillow of promise upon which we may recline our weary heads, knowing that, what he has promised he is able also to perform. He has said he will guide us continually, and our souls shall be like watered gardens, whose waters fail not.

Jesus is able to meet our human needs when we are called to pass through the valley of sorrow. David sorrowed for his child until God took him; then he washed his face, gazed hopefully into the future and said, "I cannot bring him back to me, but I can go to him." One of the most testing times in one's life, and one when we need to know the help that Jesus can give, is when those we have loved long since, are lost awhile; it is at such times we need to feel the everlasting arms beneath us, and the voice that assures

A PERSONAL WORD.

Mrs. H. C. Morrison.

Our readers have noticed that we are again launching a drive in which we make the very generous offer to send THE HERALD to new subscribers until January, 1937, for only 25 cents. No one would accuse us of making this a money proposition, for any one knows with the low price of ONE CENT A WEEK for a copy of a sixteen-page paper, there cannot possibly be any profit; our one motive is to get THE HERALD introduced into homes where it is not known, and where its message is so sorely needed.

I am persuaded that every one will agree that we have done our part, and more; now it is up to our friends who love THE HERALD, to use some of their tithe money to send this herald of good news broadcast throughout the Nation. Those who do not have a tithe, but who have the disposition to get out among their friends, can induce them to see the advantage in this offer and secure us a nice list of subscribers. We are told in the old Book to "Sow beside all waters," and this is a most opportune time to sow seed that will produce a bountiful harvest in the days to come.

I wish there was some way of ascertaining how many have been blessed, either in conversion, reclamation or sanctification through reading THE HERALD. We have had innumerable testimonials to this effect, but for the final accounting we shall have to wait until the books are opened and the results have been made known.

Friends, can you think of any place where 25 cents can be invested that will bear gracious fruit for six months—no, not for six months, only, but on and on through the years will the messages linger in the hearts of the people who read them from THE HERALD. I believe our faithful readers are going to rally to this appeal and help us swell the number of readers of THE HERALD within the next few days. The sooner you send the names, the sooner they will get the paper, and the sooner will they get a blessing.

us that, "some time we'll understand." Jesus never fails us in such crucial hours but assures us that he led captivity captive, and has the keys of death, hell and the grave, and is alive forevermore making intercession for us at the right hand of the Father.

The religion of Jesus Christ is not a "comparative religion." It is *the religion* known as Christianity, that towers above all other religions, because its Divine Head towers immeasurably above all other religious leaders. Christianity is the only religion that has Divinity as its foundation. "Other foundation can no man lay, than that is laid, which is Jesus Christ." Nineteen and more centuries have attested the fact that Jesus can meet the deepest needs of the human heart.

Man is a trichotomy, a complex being of physical, mental and spiritual natures. Jesus identified himself with man in his incarnation; man identifies himself with Christ in regeneration. Jesus was human *and* divine; divine that he might save us; and human that he might sympathize with us and help us. Jesus came to reveal the Father to us, otherwise it would have been beyond the ken of mortal apprehension to have understood what God is like in power and compassion.

Human philosophy could not have snatched the dying thief from the gates of hell to a mansion in Paradise. Nonchristian religions cannot meet the needs of humanity, for they themselves are of human origin. Which of the great nonchristian leaders would dare say to a sin-burdened world, "Come unto me, all ye that labor, and are heavy laden and I will give you rest?" Outside of Christ, where is the religious leader who would presume to say, "And I, if I be lifted up from the earth, will draw all men unto me." Christ is the mighty magnet who has in himself power to draw prodigal man back to the Father's house, put a song of rejoicing in his heart, and the seal of forgiveness in his soul.

"There was no other good enough, to pay the price of sin;
He only could undo the door of heaven, and let us in."

Our final, and shall I say, our crowning,

need will be met when Christ comes to claim his own in resurrection glory. The hope eternal in the human breast is that of "living again" after the toils and turmoil of life are over. Paul declared that, "if in this life only we have hope, we are of all men most miserable." But the Christian's hope transcends all other religions in that it is not halted at the grave, but even when we are called to pass through the valley of the shadow of death, he whispers, "Fear no evil; for I am with thee. My rod and my staff, they shall comfort you." What can compare with such a triumphant provision made for man in every circumstance and condition in life, and then soars beyond the tomb, singing, "Thanks be unto God who giveth us the victory through our Lord Jesus Christ."

"Jesus! the name high over all,
In hell, or earth, or sky,
Angels and men before it fall,
And devils fear and fly."

Let me emphasize this last point, viz., in order that Christ may meet our human needs *we must meet his conditions*. Man has a part to perform in this transaction of salvation, without which, salvation is impossible. The physician cannot help a patient who refuses to take his remedy. Christ cannot save unless we humble ourselves in repentance that needeth not to be repented of, and believe on Christ to the saving of our souls. The one who doubts Christ's power to meet human need, has not come to him to have their needs met. But the trusting soul confidently sings:

"The soul that on Jesus hath leaned for repose,
I will not, I will not desert to his foes;
That soul, though all hell should endeavor to shake,
I'll never, no never, no never forsake."

Thanks be unto God for his unspeakable Gift in the person of Jesus Christ, who is the same yesterday, today and forever, and ever liveth to make intercession for us, and is able to save to the uttermost all who come unto God by him.

May every one know this Christ who is the panacea for all of life's ills, who has promised to supply *all of our needs* according to his riches in glory. Let us come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in every time of need. If there are those who are far away from the Father's house, may this be the time when they shall turn their prodigal feet toward home and heaven. Father, take these human, broken vessels of ours and restore them to their original wholeness, until we shall be vessels unto honor, sanctified and meet for the Master's use.

The story is going around that father found a big plug of tobacco in young hopeful's hip pocket. "Son, what does this mean?" asked dad. The young American replied, "Didn't you know to smoke is 'sissy'? And since the girls are smoking cigarettes, we boys have gone to 'chawing.'" It's manly to "chaw" tobacco, but "sissy" to smoke. If boys have really taken to chewing and spitting it won't be long until girls, too, will arm themselves with a plug and go to chewing and spitting. What are we coming to?

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FALLEN ASLEEP

BURDICK.

Funeral services for E. A. Burdick, pioneer citizen of Suwannee county who died at his home at Rixford, were held at the Methodist Church. His pastor, Rev. Paul Redfearn, assisted by Rev. Driskell, conducted the last rites. Mr. Burdick passed away following a stroke of paralysis. He had been in ill health for several months, but was able to be about his place shortly before his demise.

He was born at Elmira, New York, July 9, 1858, and came to this county as a young man and established a mercantile business here when Live Oak was a small village and boasted only six stores.

He was married to Miss Rosa Lee Neal in 1894 and their two sons survive. Following the demise of Mrs. Burdick, the deceased was married to Miss Elizabeth Abbot, January 20, 1907. Their daughter, Ruth, died in infancy.

After thirty years in business here, Mr. and Mrs. Burdick purchased the Rixford estate and moved to that settlement, where they have resided since. Besides being a successful merchant, Mr. Burdick was also a successful farmer and poultryman. He was among the first of the melon growers to join the Sowege Melon Growers Association and was active in the association until physically unable to participate. He was honored with an honorary vice-presidency when he retired.

Mr. Burdick lived a Christian life and was a regular attendant of the local church, having moved his membership here from New Hope several years ago.

He is survived by his widow, one step-daughter, Mrs. Bertha Jordan of New York City; one step-son, Edward C. Neal, of Fayetteville, N. C.; two sons, Russell W. of Madison; and Moxon of this county; and a host of other relatives. Pallbearers for the funeral were: Green Ross, G. B. Lord, Roy Hunter, Dave Henry, F. B. Brinson and Claude Musgrove.

WINONA LAKE BIBLE CONFERENCE FOR YOUNG PEOPLE.

Winona Lake, Ind., Aug. 12-23.

Unusual interest is centering around the Winona Lake Conference for Young People to be held in the Christian Temple, Winona Lake, Ind., August 12 to 23. Dr. W. E. Biedewolf and the Board of Directors of Winona Lake are lending every effort to the Rev. George W. Cooke and his faculty to make this Youth Conference an outstanding national institution. They have three main things in mind: (1) to conduct a Youth Conference on the highest educational standards and eminently true to the best spiritual values; (2) to bring the young people of the country to see that the only hope of their future in this changing world is a vital relationship to Jesus Christ in order to give them a Christian world instead of an underworld; and (3) while giving them these educational and spiritual values with the superb recreational facilities of beautiful Winona Lake to do it at such a nominal cost that none can be denied this remarkable opportunity.

The plan of the Conference will be as follows: The first daily period (9:00 to 9:50) will present to those enrolled the possibility of four electives: History of the Bible, Story of the Church, Bible Doctrine, or Christian Evidences. The second period (10:00 to 10:50) will be given over to Bible interpretations by the very finest Bible expositors. During the third period (10:55-11:45) there will be offered the following electives: Bible Study Course, Missions, Steward-

ship, and Personal Evangelism. The fourth period (11:50 to 12:25) will be devoted to Vocational Guidance.

The Faculty will be headed by the Rev. George W. Cooke, D. D., minister of Trinity M. E. Church, Buffalo, N. Y. Dr. Cooke has majored in religious education and in addition brings us the benefit of a wide experience. For eight years he directed the Delmarva Bible School.

Rev. Robert E. Stark, M.A., pastor of First Baptist Church, Sharon, Pa., will be a member of the faculty. He graduated from Houghton College and earned his Masters' Degree from the Winona School of Theology.

The Rev. John A. Huffman, M.A., will be the registrar of the Conference. He received his scholastic training at Marion College, Winona Lake School of Theology and Bonebrake Seminary. He has a background which splendidly qualifies him for this type of work. Driven by a deep conviction, Rev. Huffman has labored prayerfully for the success of the National Conference of Christian Youth.

The Rev. Everett L. Cattell, M.A., will also be a member of the faculty. He has an aggressive, spiritual ministry which is being mightily blessed by God. Leaving Ohio State University with a graduate degree, he assumed the responsibilities of Professor in Cleveland Bible Institute, and pastor of First Friends Church, Cleveland. The ministry of Rev. Cattell is marked by its sane and logical treatment of truth, and constant dependence upon God for inspiration and blessing.

Prof. Don White will have charge of the Athletic program at Winona. Coming as Instructor of Athletics in Washington University, he is a great friend of the young people. He will prepare and direct a daily program of recreational work, including basketball, tennis, volley ball, golf, bathing, etc. The entire afternoon will be given over to this recreational program.

Those wishing to avail themselves of instruction in a course of music may do so under the personal leadership of Homer Rodeheaver from 2 to 3 each day.

At 6:30 each evening the famous Hillside service will be under the direction of Rev. George W. Cooke, the dean of the Youth Conference with the backing of a host of young people. The outstanding speakers of the General Bible Conference will bring the addresses.

The cost of the Conference for the ten days will be a registration fee of \$2.00 and board and room for \$10.00 for ten days. Mail your registration at once to Rev. John A. Huffman, or to Mr. James Heaton, Winona Lake, Indiana.

THE PURE IN HEART SHALL SEE GOD.

The three testimonies given below are from Chinese pastors in our Peiping District. We are glad to pass on to you these notes of victory. So often we are asked the question, "Do you really get the Chinese sanctified?" Praise God, his power is the same today, yesterday and forever!

"I attended the special meetings at the Peiping Bible Institute. Many sermons were preached on having a pure heart and being filled with the Spirit so that our lives would have the power of God in them. I felt this was my need. I returned home and got alone in my room for two hours

where, like Jacob, I wrestled with God. Finally my prayer was changed to praise and my heart was filled with joy and peace, and I could do nothing but sing and shout. My heart seemed so clean and pure. I knew then that the secret of this experience was to consecrate completely with unconditional obedience and to wait upon the Lord. From this time my ministry in the Lord's work has been different. The work itself has become a real joy and I cannot praise the Lord enough for his faithfulness to me."

One night I was praying and the Lord said to me, "You need to be filled with my Spirit." I was willing and for the next five days felt the hand of the Lord upon me. One night at nine o'clock I was in bed and could not sleep and the Lord spoke to me saying, "You ought to get up and pray." But I was not willing for I was tired and my roommates were sleeping. But at eleven o'clock I still could not sleep. Again the Lord spoke to me, so I arose, dressed and went to the prayer room. As I entered the devil said, "Why would you like to pray in this dark, cold room when you could stay in bed?" I commanded Satan to leave me in the name of Jesus and he went away. The Lord told me to read Rev. 3:20, 21. I knelt before him and opened my whole heart for his fire to cleanse me. Finally he entered into my heart and I praised him. It was a quarter past three when I went back to my room. Again the devil tried to tell me it was useless, but I said, "The blood of Jesus Christ his Son cleanseth me from all sin." The devil departed from me, praise the Lord! From that time I have made much progress.

"Attending the Conference at the B. T. I. I received two definite blessings. First, I should preach the Gospel with all my strength because the coming of the Lord is at hand. Second, I should bear witness to holiness to everyone and should live a holy life. Rev. Wu, the evangelist, preached on a holy life as found in Dan. 1:3. "He purposed in his heart that he would not defile himself." The Holy Spirit began to search me. Oh, there were many places where I was rebuked. At that time the Word was just like a hammer and it broke into my heart. I completely obeyed the words of Daniel and took the same purpose upon myself. May the Lord help me in my daily life."

The Oriental Missionary Society.
Shanghai, China.

METHODIST EPISCOPAL CONGO MISSION—LODJA DISTRICT.

Annual Letter of Alex J. Reid.

After a year's furlough in the States we returned to our work in Africa refreshed in every way for a second term of service. We arrived at our Wembo Nyama station on June 8 and immediately began assisting in the work of the Evangelistic Department. We assisted Mr. De Ruiter in our fourth annual Congo Camp Meeting. Many hundreds of souls were graciously blessed at the altar of prayer and our preachers went back to their work with new zeal and courage for their tasks of evangelizing their people.

Dr. Cram's visit to our Congo work during July and August was a great blessing and encouragement. He went into every department of the work

and tried to understand the problems and help solve them. We took him on a long itinerary into the northern section of our tribe, and he then felt as we did, that we should open up work and place missionaries there. Mission meeting was called for Aug. 1. Perplexing problems were thrashed out and the entire work of the mission reorganized according to the disciplinary plan and the plan proposed by the general conference. A new district was formed and wife and I were sent to look after the interests of this new Lodja District. Most of the villages we had opened up to the gospel during our first term in Congo were given to us with the preachers occupying those villages.

On August 16, a few days following conference four members of the General Survey Committee began their search for a site for missionaries' homes in the new Lodja District. With this done we began clearing forest ground and digging stumps to prepare a place for building a home. During the four intervening months with the assistance of Mr. Tilemanse we have completed a two-room temporary home 27x54, which, for some two months we have occupied. We have sawed some two thousand feet of lumber, and constructed a temporary carpenter shop. We have built a long brick storage shed 15x114, and a shed 18x42 for burning bricks. We have made some 60,000 bricks, constructed a large kiln for burning bricks and burned one kiln. We opened a road across a plain and through the forest nearly a kilometer long from the main auto road to our home.

Since we were the only missionaries in the district we have had to supervise the school work as well. Following the mission meeting we insisted on beginning a Regional School in the big villages of Kandolo, the largest village of our tribe. Mr. Barden sent us two fine, well trained teachers and their wives with all the equipment necessary to start a good school. We placed other preachers and teachers together with these men and their wives, and they formally opened the Lodja Regional School October 14 with six teachers and a group of about 150 students. The group has grown until they now have an enrollment of 255, with an average attendance for the three months of class work of 160. I have visited the school from time to time and on two different occasions took state officials in to visit them. They each made a short talk to the students, entreating them to attend regularly. They further informed them that the young men of age, would be freed from state obligation of making cotton gardens, doing state work and of paying state taxes, something greatly coveted in the Congo. The students assisted in building homes for the two teachers to occupy. We are now planning on constructing a large brick church and school building combined, to house our growing work.

Some twenty of our preachers are conducting schools in as many villages in this section. They have an enrollment of some 655 in their schools with an average daily attendance of 338. At our recent meeting with our preachers I gave out more new school supplies and made many large blackboards so we expect to have as many schools during the coming year as we have preachers in our outvillages. We expect to have more

(Continued on page 15)

SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson IV.—July 26, 1936.

Subject.—Christianity Spread by Persecution. Acts 7:59, 60; Acts 8:1-4; 1 Peter 4:12-19.

Golden Text.—Be thou faithful unto death, and I will give thee a crown of life. Revelation 2:10.

Time.—Stephen was martyred about A. D. 36. Peter wrote his first epistle about A. D. 65—maybe a little later.

Introduction.—The best introduction to the study of the first two sections of the lesson will be a careful reading of Acts six and seven. That will give you the story of Stephen's martyrdom and the facts that led up to it. Read also the eighth chapter for some light on the topic of the present lesson, the Spread of Christianity through Persecution.

It is sometimes said that persecution has never hurt the Church; but that seems to me to be a mistake. At one time there were several millions of Christians in North Africa; but the church in that region was almost blotted out by Mohammedan persecution. Roman Catholic persecution of Protestants in some parts of Europe, in parts of South America, and in Mexico has undoubtedly hindered the work of Christianity. However, it is true that in many cases persecution has stimulated Christians to better living, and to more earnest work for the salvation of souls.

Church membership has grown too popular with us. Multitudes are members of popular churches for business reasons. The offense of the cross has ceased. I believe a little severe persecution would help the evangelical churches of America. Some friction would do us good. The trouble is that we believe so little nowadays that we can live in peace because we have nothing to fight about. Nothing is more peaceable than a graveyard. When denominations cease to believe what they regard as fundamental truths, they can unite in brotherly love(?). Well, I have my doubts about such unions. They may unite; but I fear the heart oneness for which Jesus prayed will not be there. Formal unions do not bring men any closer together in heart.

Comments on the Lesson Text.

59. They stoned Stephen.—That was cold-blooded murder. The Jews were subject to the Romans; and, as they themselves confessed, they had no right to administer capital punishment, not even if Stephen had been guilty of a capital offense. Calling upon God.—I'm glad we have his dying words: "Lord Jesus, receive my spirit." As a prayer direct to the Lord Jesus, that, as far as I am aware just now, is the first one on record. Some people ask if it is right to pray to Jesus Christ. Certainly it is. He is God, co-equal with the Father and with the Holy Spirit. It is right to pray to any one or to all three Persons in the Divine Trinity. I am persuaded that some one who doubted the Deity of Jesus Christ started that heresy. The devil sometimes inspires his men.

60. He kneeled down.—The proper position for humble prayer. Cried with a loud voice.—That was proper, because it was right that his persecutors should know his feelings to-

ward them. Lord, lay not this sin to their charge.—I wonder if he had caught the spirit of Jesus when he prayed for those who were crucifying him? That was a demonstration of salvation. He fell asleep.—He died. The word sleep in the New Testament sometimes means death. People who believe in what they term soul-sleep have perverted the word of God, and have misled thousands of simple-minded people.

I think the glory of Stephen's martyrdom was in large measure responsible for the conversion of Saul of Tarsus. Such a soul as his could never forget that shining face and those triumphant words of prayer.

8:1. Saul was consenting unto his death.—Saul was a member of the Sanhedrin, and as such voted for Stephen to be stoned to death. There was a great persecution of the Church in Jerusalem at this time. Whether it began with the murder of Stephen is not stated. It may have been in full swing before that horrible event, or that may have been its culmination. It resulted in the scattering abroad of all the Christians, "except the apostles." I wonder why they were permitted to remain in the city. God's hand must have been in the matter.

2. Devout men carried Stephen to his burial.—That body has, perchance, long since gone back to dust, or there may be a few bones in some lonely grave; but the influence of Stephen's life remains as a sweet aroma that can never die. It is blessed to so live that one's influence blesses the world for hundreds of years after one is in heaven.

3. As for Saul, he made havoc of the church.—That sounds beastly; and to tell the truth, Saul was at that time little better than a blood-thirsty carnivorous beast. He had no mercy on man or woman, but dragged all that fell into his hands to prison and some to death. His conversion to Christ is an unanswerable demonstration of the truth of Christianity.

4. They that were scattered abroad went everywhere preaching the word.—Persecution seemed to scatter the seed for a tremendous harvest. A storm went through a grove of pines when the burs were ripe, and scattered the seeds for miles along its pathway. Now there are young pines growing by thousands in that region.

1 Peter 4:12. Beloved, think it not strange concerning the fiery trial which is to try you.—Christianity is utterly contrary to this world. Ungodly men hate it as the devil hates it. I mean they hate the real thing as the devil hates it. Even bad men seem to sometimes appreciate spurious Christianity. If one is Christlike, he may expect persecution. There is nothing strange about it.

13. But rejoice.—Why? "Inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding joy." This age regards that as a back number. We want a good time in this world; but we shall never really know Christ till we enter into the fellowship of his sufferings. He was made perfect through suffering, and so shall we be.

14. If ye be reproached for the name of Christ, happy are ye.—Re-

joice because of that blessedness. Peter grows rich here. "For the spirit of glory and of God resteth upon you." The Holy Spirit is the Spirit of glory. He is our support and stay in persecution. The world of sinners will dishonor the Christ; but we through the Holy Ghost have the blessed privilege of glorifying him.

15. But let none of you suffer as a murderer, etc.—If one who professes to follow Christ commits a crime, and is punished for it, it is no glory to him, but shame.

16. If any man suffer as a Christian.—There is nothing to be ashamed of in that. When a dirty court in California sent Bob Shuler to jail that gang crowned him with glory and honor. Let us rejoice when we suffer for our Lord who died for us.

17. The time has come that judgment must begin at the house of God.—At the church of God. This verse is terrific. Peter's question opens the door for tremendous thinking. Go on to verse 18, and you will see the import of it. "If the righteous scarcely be saved, where shall the ungodly and the sinner appear?" Such questions shock us. If the righteous scarcely be saved—What sort of doom must await the unsaved sinner? I have no words to express what the answer may be. God alone knows. Some one says it will take ten billion years in hell for one to fathom the horror of sin against God. Man sins against infinite eternal law; and that demands infinite eternal punishment.

19. This verse is rich. If we suffer because we love our Savior, let us commit our souls into God's keeping, and go on in good works. "Keep holding on, keep holding on; the longest day will soon be done." The crowning day is coming by and by. We shall soon see our Captain face to face. That will be ample reward for all life's scourgings, burnings, crosses. Thank God for all his wondrous goodness to us poor creatures of his boundless love and mercy. He is our "faithful Creator."

WHAT WILL HAVE HAPPENED.

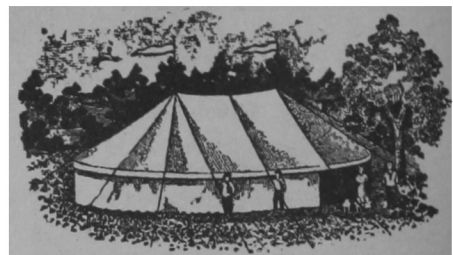
The above is the title of a booklet recently written by Mr. Mortimer Everest, Johnstown, N. Y. Mr. Everest is a firm believer in the Second Coming of Christ and in this booklet draws a picture of what will have taken place when the Lord comes to catch away those who are robed and ready for his Coming. It is the purpose of Mr. Everest to scatter these booklets among the prisoners, and we trust it may be the means of leading many of them to seek the Lord. Any one desiring a copy of this booklet, may secure one by addressing Mr. Mortimer Everest, Johnstown, N. Y. Price 20 cents single copy; special price to those wishing to sell the books. Mrs. H. C. Morrison.

PERSONALS.

Rev. G. W. Ridout has a date, July 30 to August 9, open for camp meeting or church revival. Address him care Pentecostal Herald, or his home address, Haddon Heights, N. J.

Two experienced Christian teachers with M.A. degrees and state certificates, would like to have positions to teach English and French, Mathematics and Latin. Write Enquirer, Box 54, Harrodsburg, Ky.

Rev. W. O. Stucky had a date from



M. D. SMITH TENT & AWNING CO.
ATLANTA, GA.

Our Tents are Sewed with Linen Thread.

July 13 to 29 cancelled and desires to give it to some one desiring his assistance in revival or camp meeting. Address him, 41 West Park Ave., Columbus, Ohio. He also has a date in August.

The Epworth camp ground located two miles north of Murphysboro, Ill., is to be revived this year, the camp meeting being held July 16-26. Rev. O. H. Sweitzer will do the preaching, assisted by other ministers. Special prayer is requested for this meeting.

Rev. J. F. Craig recently held a tent meeting at Statesville, N. C., in which the various churches united. The gospel was preached with clarity, fervency and power. Seekers prayed through at the altar and a number were blessed in pardon and sanctification.

Rev. Renus Olson, pastor of the Nazarene Church, Victoria, Va., has recently held a good meeting in which he was assisted by Dr. O. G. Mingle-dorff. Dr. Mingle-dorff gave a Bible reading each afternoon and preached in the evening. These were two glorious weeks for the saints.

EVANGELISTIC SLATE.

The months of July and August have been set aside for study and Youth Conference work, however, we shall resume a full schedule of evangelistic campaigns starting September 1st. As there are a few open dates, those interested are requested to get in touch with us immediately.

John A. Huffman, Evangelist.
302 Morton Blvd., Marion, Ind.

The Methodist Church of Big Run, Pa., Rev. Milton Thomas, pastor, held a local church Bible Conference, June 21-28. Outside of Rev. Harry M. Lintz of the Moody Bible Institute, and Dr. F. M. Redinger, superintendent of the Brookville District of the Methodist Church, the speakers were all neighboring pastors. The general subject of the Conference was: "Studies in the Apostolic Church with Lessons for the Church of Today." The themes of the individual addresses were: "Continuing the Work of Christ," "Pentecost in the Apostolic Church," "What the Apostolic Church Did not Become," "Lessons in Personal Christian Living from the Apostolic Church," "Religious Experience in the Apostolic Church," "Prayer Meetings in the Apostolic Church," "Youth and the Apostolic Church," "Soul-Winning in the Apostolic Church," "Apostolic Missionary Adventure," and "Reviving the Apostolic Church Today." On the closing night that gripping drama of the early church in the times of Roman persecution, "The Rose on the Dial," was presented.

The Lord is my strength and song, and he is become my salvation. Ex. 15:2.

**MICHIGAN STATE HOLINESS
CAMP MEETING ASSOCIATION.**

Thursday, July 23—Sunday, Aug. 2.
Located at Eaton Rapids.

The President greets you. It is my high privilege to anticipate, with a multitude of Christian friends, the 1936 encampment of our Camp Meeting Association. Physically, the grounds are calling us. We can vision the winding river, the lofty, verdant trees, the grass carpeted banks and the fragrance of the countryside can be well imagined as we write. Away from the noisome city streets, away from the details of our highly overlapping life, away from the spiritual dearth of the world that surrounds us, we will come to familiar scenes and inviting spaces.

The fellowship and fervor generated about altars sanctified by the tears and dedications of age and youth alike, throw their spell about us and our hearts are hungry. We would renew friendships and strengthen the holy bonds that bind us. Shall we not so plan, that for a little time we may come apart to pray and to hear what the Lord would say unto us.

We greet you with the printed word and hope ere long to grasp the hand and return your greeting. In the name of him who is able to save unto the uttermost, we greet you. In anticipation of outpoured blessings and expanded lives we greet you. Do not miss the feast of good things to be spread in the camp of 1936.

Rev. Peter Wiseman, S.T.M., D.D., will return to Eaton Rapids as a worker for the 1936 encampment. He gave us helpful and sweet-spirited service in a former visit to our camp, the remembrance of which whets our appetites as we anticipate his return. He will begin his ministry on Tuesday, July 28 and remain through the encampment. Dr. Wiseman is a Canadian by birth and is at present Dean of Theology of Lorne Park College, Port Credit, Ontario. He will be accompanied by Mrs. Wiseman, their two daughters, and a son, who, together will furnish attractive special music.

Dr. Z. T. Johnson, Executive Vice-President of Asbury College and formerly a pastor in the Methodist Episcopal Church, South, will be a new personality among us. Though one of the younger men available in this field of evangelism, he is in increasing demand and his message is reported to be direct, dynamic and spiritually effective. Our program committee attempts to bring at least one new voice to our platform ministry each year and Dr. Johnson's coming will give us the spice of variety.

Rev. W. L. Mullett will lead the music of the camp and furnish the special music with the assistance of a chorus choir of 100 young people. Brother Mullett is the pastor of the East Seventy-Fifth Street Evangelical Church of Cleveland, Ohio. He has led the music for the great Sychar Camp meeting so long and so well that he is almost an institution there. His spirit is winsome, his leadership contagious. To hear him lead a great audience in the great old hymns of the church is to be greatly inspired.

Rev. John Thomas of Wilmore, Ky., world evangelist and soul winner of unusual gifts, will be with us for the entire encampment of 1936. John Thomas is a native Welshman and

came to his ministry after years of experience and contacts in the business life of London, England. The earlier years of his Christian work began with winning those associated with him in business and then the field of activity was transferred to Korea where ten precious years were invested. His ministry is unique, direct, winsome and effective. Mrs. Thomas will accompany him.

Annual Missionary Service.

Our Annual Missionary Service will occur Monday, July 27th at 2:30 with Bishop Pickett as the speaker, and the offering there made will go to work in which the Bishop is especially interested. Let us pray that this may be a very great day for God's Kingdom.

Bishop J. Waskom Pickett, of the Methodist Episcopal Church of India, who was elected to the Episcopacy last December, by the Central Conference of Southern Asia, will be a guest speaker at our camp meeting on Sunday, July 26th, when he will deliver a great evangelistic address and he will be the speaker for our Annual Missionary Service on July 27th at 2:30 P. M. He was the first American missionary to be elected a bishop by his American and Indian friends in India.

Bishop Pickett will give us two great services. Dr. E. Stanley Jones insists that he is a great Christian statesman with the fine balance between brain and heart that makes of him a leader par excellent. You will not want to miss these days of privilege. Remember that we take a great missionary offering on Monday and come prepared to do your share of the giving.

Miss Leah A. Brown will lead our children's Group again this year. Miss Brown was for three years the partner in Evangelistic labors with Rev. Helen Riggs (Brown) caring for the Children's Work and the special music. She has seven years of background as a school teacher and comes out of a consecrated Christian home. Boys and girls privileged to come under her influence will be fortunate. Expose your children to such leadership and watch them grow.

Rev. Byran A. Hahn, minister at Haven Methodist Church, Jackson, Mich., will again give our young people the inspiration of a sane, vigorous, and appealing interpretation of a Gospel that is a saviour of life. In services held daily in the Austin Memorial Tabernacle at 9:00 A. M. (except Sundays when the hour is 4:00 P. M.) and at "Riverside Vespers" this leader of youth will challenge our young people to completely dedicate life to God for the Spirit's indwelling.

MT. VERNON ON THE POTOMAC.

July 16-26 marks the beginning of our effort to develop a national spiritual center at the tabernacle and camp ground adjacent to America's dearest national shrine, the tomb of Washington. Friends of a full gospel everywhere are invited to put us on their visiting schedule for a day or two at least, and come and encourage the beginning of this effort. There is a very satisfactory dining-room on the grounds with a few camping places, a nice grove for camp trailers. The Mt. Vernon tourist camp is not far away, and the hotels of Alexandria, Va., and Washington, D. C. We are only a short distance from the famous George

Washington memorial super-highway in to the Capital.

We aim to make the day meetings a kind of "West Point of spiritual training." What they lack in size they will make up in quality. The night meetings, attended by people from a wider radius, including Alexandria, Washington and Baltimore, will be inspirational and evangelistic. The music and singing in charge of those young wizards of sacred harmony, Mr. and Mrs. Whitcomb Harding, will be a chief attraction. They will call to their assistance some of the splendid choirs and soloists and quartets of the surrounding area. They will also conduct interesting services for young people.

Aside from the "regulars," John Paul, directing evangelist, Rev. H. H. Hoyt, president of the camp, the Hardings, and others who will be there the full ten days, we have a reasonable assurance of short ministries from many prominent preachers such as Rev. John F. Owen, Rev. C. W. Butler, Rev. Iva Durham Vennard, Rev. Lloyd H. Nixon, and several others who have been less definite in their promises.

Mail reaches our camp, addressed Alexandria, Va., Rt. 1, care Mt. Vernon Camp. For particulars write Mrs. J. H. Shrader, Sec., at this address.

The Lord is nigh unto them that are of a broken heart; and saveth such as be of a contrite spirit. Psalm 34:18.

YOUNG PEOPLE AND GAMBLING.

One of the surest ways to wreck and ruin is gambling. No man can gamble himself to honor and nobility. Manhood is at stake every time the gambler meets for a game. Gambling is not of God; it is of the devil. If one wins in the game and walks off with a few dirty dollars in his pocket, what has he gained? He is likely to lose it all, and much more, in the next game. But if one should make a fortune at gambling he has a guilty conscience, a guilty soul, realizing that God is displeased with his life, and that he cannot meet God in peace unless he deeply repents.

Gambling is dangerous. Not only does one sacrifice his honor and manhood at the game, but he gambles at the risk of his life and soul, and at the risk of the life and soul of his fellows. Oftentimes the gambler is a murderer. He may be murdered. Many a game begins friendly, but ends in hatred and murder. It is a game of chance; it is a game of risk; it is a game of uncertainty. The professional gambler may make a living at his dirty job, but he lives a life that is a curse to himself, his fellows, and to the world.

There are various ways of gambling. You can sit back in your parlors on your fine chairs, around your beautiful tables, and have your social gambling game. You may gamble for something else beside money, but it is gambling just the same. The law may pass you by, although it shouldn't, but remember God doesn't. You are guilty in his sight. No doubt many a boy and girl have started on the road to ruin right in the home through gambling. Maybe the father and mother set the example before them. Perhaps a few neighbors came in and gambled for fun, but it sent some of the children to destruction.

Young people, don't gamble. You'll never, never gain by so doing. Be-

ware of cards. Beware of the friendly, social game. It is risky; it is dangerous. That is how gambling begins, which may end in death and your soul lost forever. Realize one thing; to begin wrong is likely to end you wrong. Better start right. If your associates gamble, turn your back upon them until they quit, and if they don't quit you will win out in the end.

Walter E. Isenhour.

METHODIST HOME NOTES.

I will tell the good news first. Mr. Earl Savage of Lexington has given the children a beautiful new bus which seats 52 children. We all appreciate this gift but the children are especially delighted. The Bishop says, "the Lord never made a better soul than Earl Savage." All the children out here agree with the Bishop.

We have a friend, who is a friend indeed, living in a distant state who has sent us seven different times \$10, and four times \$5. We want to thank this friend or these friends and assure them of our appreciation. We have made no effort to find out who this friend is and are not even mentioning the post office for we always respect the wishes of those sending money but we would like to place this name on our mailing list and send literature, reports, etc., from the Home. We would like the names of any who are not now on our list, and who would like to receive information about the Home.

We are planning to have our Annual Picnic on Friday, August 14th, and we hope you, your Sunday school and church and friends will arrange to attend. The Bishop writes that he expects to be on hand. It seems to me everyone enjoys this day of freedom and relaxation.

We are making a special plea for pantry supplies. Our own garden is almost a failure and we are having to buy everything. With potatoes \$4.15 a hundred and needing almost a sack at a meal our food bill is enormous. Please send us supplies now and make preparations to send all you can this fall. We must not be forced to turn children away nor to be too hasty in placing the ones here for the lack of food, so please help with chickens, pigs, calves, fruits, and vegetables. In fact anything to eat.

Sincerely yours,

Jessie Ray Williams.

Supt. and Treas. Methodist Orphans' Home, Versailles, Ky.

FOURTH ROUND, CARLISLE DISTRICT, KENTUCKY CONF.

Herrington, July 22, P. M.

Mt. Carmel, Orangeburg, July 25, A. M.

Helena and Mt. Tabor, Helena, July 26, P. M.

Brooksville, Concord, Aug. 2, A. M.

Moorefield, Moorefield, Aug. 2 P. M.

Tollesboro, Bethel, August 9, A. M.

Paris, August 9, P. M.

Tilton, Tilton, August 12, P. M.

Sharpsburg and Bethel, Bethel, August 13, P. M.

Saltwell, Wagoner's Chapel, Aug. 16, A. M.

Carlisle, August 16, P. M.

Vanceburg, Reynolds, Aug. 23, A. M.

Germantown, Salem, Aug. 23, P. M.

Oxford, August 30, A. M.

Hutchison, August 30, P. M.

Warner P. Davis, P. R.

"Pray without ceasing and in everything give thanks."

EVANGELISTS' SLATES.

ANDREWS, OTIS G.
(General Evangelist, 863 Tulley St., Memphis, Tenn.)

ARMSTRONG, O. I.
(Chazy, N. Y., Box 96)
Hillsboro, Wis., July 16-26.
Galena, Ohio, July 30-Aug. 9.
Houghton, N. Y., August 20-30.

ARTHUR, FRANK E.
(2014 W. Hancock St., Detroit, Mich.)
Alaska, Alberta, Canada, July 17-26.
Renfrow, Okla., July 29-Aug. 9.
Wichita, Kan., August 13-23.
Haviland, Kan., August 28-Sept. 6.

BECK BROTHERS.
(1370 So. 3rd St., Louisville, Ky.)
Indianapolis, Ind., July 5-Aug. 10.

BEERY, J. A.
(3720 So. Wigger St., Marion, Ind.)

BENNETT, FRED E.
(1321 Stever Ave., Flint, Michigan.)
Spokane, Wash., July 4-19.

BLACK, HARRY
(Newsboy Evangelist, Holiness-Prophetic Evangelism, 511 Coleman Ave., Los Angeles, Calif.)
Moosejaw, Canada, July 16-26.
Richland, N. Y., August 23-Sept. 1.

BRASHER, J. L.
(Attalla, Ala.)
Bentleyville, Pa., July 9-19.

BUDMAN, ALMA L.
(Muncy, Pa.)
Hughesville, Pa., July 9-19.
Greenleaf, Idaho, August 9-19.

BUSSEY, M. M.
(535 Kendall Ave., Los Angeles, Calif.)

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Lake Arthur, La., July 8-20.
Scottsville, Texas, July 23-Aug. 2.
Lexington, Tenn., August 3-16.
Clarksburg, Md., August 20-30.

CARNES, B. G.
(Wilmore, Ky.)
Corinth, Ky., July 6-19.
Albany, Ky., August 3-16.
Albany, Ky., August 17-30.

CARTER, JORDAN W.
(Wilmore, Ky.)
Tilden, Ill., July 16-26.
Ava, Mo., August 2-23.

CHURCH, JOHN R.
(Conf. Evangelist, 686 E. Green St., Winston-Salem, N. C.)
Corbin, Ky., July 9-19.
Wilmore, Ky., July 23-August 2.
Catawba, N. C., August 16-23.

COCHRAN, HERMAN L.
(Fort Worth, Texas)

CORBIN, BRUCE B.
(Box 524, Guthrie, Okla.)
Evangelistic Prophetic Bible Conferences,
Tent Meetings.

COUCHENOUR, H. M.
(240 Grove Ave., Washington, Pa.)
Bentleyville, Pa., July 9-19.
Jerusalem, Ohio, July 20-Aug. 2.
Lawson, Ky., August 20-30.
Bethany, Ky., Sept. 2-13.

COX, DORSEY M.
(1148 Bristol Terrace, Akron, Ohio)
Winchester, Ind., July 19-Aug. 2.
Staunton, Va., August 20-30.

COX, F. W.
(51 6th St., S. E., Massillon, Ohio)

COX, W. R.
(712 Silver Ave., Greensboro, N. C.)
Wilkinsburg, Pa., July 12-26.
Wheeling, Ind., July 31-Aug. 9.
Ithiel, Vt., August 11-23.

CROUCH, EULA B.
(Evangelist and Children's Worker, Lawrenceville, Ill., Rt. 1)

CROUSE, J. BYRON
(Rt. 3, Box 476, Greensboro, N. C.)
Pennhook, Va., July 16-26.
Eldorado, Ill., July 30-Aug. 9.
Frankfort, Ind., August 14-23.
Delanco, N. J., Aug. 28-Sept. 6.

CUNNINGHAM, MOODY B.
(Box 2372, DeSoto Sta., Memphis, Tenn.)

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)

DILLON, W. R.
(Evangelist, Holton, Ind.)

DONOVAN, JACK
Pittsburgh, Pa., July 5-19.
Portsmouth, Ohio, Aug. 2-16.

DUNKUM, W. B.
(1353 Hemlock St., Louisville, Ky.)
Canton, Ohio, July 5-19.
New Richmond, O., Sept. 12-27.

EDWARDS, L. T.
(Accordianist, Preacher, Song Leader, Illustrated Messages, 27 So. 6th St., Arkansas City, Kan.)
Sallisaw, Okla., July 5-26.

EDWARDS, WESLEY G.
(Prophetic Conventions, Illustrated, 415 Kendall Ave., Los Angeles, Calif.)

FAGAN, HARRY
(Blind Singer, Pianist and Children's Worker, Shelby, Ohio.)
Norwalk, Ohio, July 27-Aug. 9.

FERGUSON-CSEHY EVANGELISTIC PARTY.

(Dwight H. Ferguson and his Csehy Musical Messengers, Cardington, Ohio)
Wyandotte, Mich., July 8-19.
Gravel Switch, Ky., July 22-Aug. 2.
Bessemer, Ala., August 12-23.
E. Birmingham, Ala., Aug. 25-Sept. 6.

FINGER, MAURICE D.

(Lincolnton, N. C.)
Lima, Ohio, July 4-19.
Prestonburg, Ky., July 21-Aug. 2.
Circleville, Ohio, August 19-30.

FLEMING, BONA

(2952 Hackworth, Ashland, Ky.)
Richmond, Ind., July 6-19.
Clinton, Pa., July 24-Aug. 2.
Conneautville, Pa., August 2-9.
Circleville, Ohio, Aug. 21-30.
Jackson, Ohio, Aug. 31-Sept. 13.

FLORENCE, L. O.

(208 So. Walnut Ave., Wilmore, Ky.)
Bradyville, Tenn., July 22-August 9.

FOSTER, J. W.

(Manchester, Ohio)

FOWLER, W. C.

(427 N. 7th St., Cambridge, Ohio)

GADDIS-MOSER EVANGELISTIC PARTY

(Olivet, Ill.)
Baxter Springs, Kan., June 28-July 12.
Olton, Tex., July 19-Aug. 2.
Siren, Wis., August 5-16.
Kearney, Neb., August 20-30.

GAUGH, L.

(903 E. High St., Lima, Ohio)

GOODMAN, M. L.

(Ionia, Mich., 408 1/2 W. Wash. St.)
Lake Pleasant, Mich., July 10-19.
Hopeton, Okla., July 23-Aug. 2.
Staunton, Va., August 21-30.

GREGORY, LOIS V.

(Waterford, Pa.)

GROGG, W. A.

(418-24th St., West, Huntington, W. Va.)

HAMES, J. M.

(Greer, S. C.)
Colfax, No. C., July 7-19.
Conneautville, Pa., July 31-August 9.
Johnstown, Pa., August 10-16.

HANKS, W. W. AND WIFE.

(2340 Central Ave., Ashland, Ky.)
Marion, Ohio, July 7-19.
Portsmouth, Ohio, July 21-August 2.

HOOVER, L. S.

(Tionesta, Pa.)
Baltimore, Md., July 13-26.
Freeport, L. I., N. Y., July 29-Aug. 9.

HUSTON, R. D.

(212 Maple Ave., Wilmore, Ky.)
Polsgrove, Ky., July 6-19.
Niangua, Mo., August 16-Sept. 1.

HUMMEL, ELLIS

(Cincinnati, N. Y.)
Solsberry, Ind., July 20-26.
Lower Salem, Ohio, July 27-August 5.
Port Crane, N. Y., August 6-16.
Halifax, Pa., August 20-30.

JENKINS, ROSCOE

(Carrollton, Ky.)

JOHNSON, ANDREW

(Wilmore, Ky.)
Kingfisher, Okla., July 7-27.
Atlanta, Ga., August 2-9.
Waynesboro, Miss., August 14-23.
Beverly, Ohio, August 25-Sept. 4.

JOPPIE, A. S.

(1117 Liberty St., Allentown, Pa.)
Dover, Delaware, July 4-19.
Denton, Md., July 24-Aug. 2.
Owosso, Mich., August 7-16.
Frankfort, Ind., August 16-22.

JUSTUS, KARL B.

(Evangelist, Brown's Hillcrest Home, Indiana, Pa.)
Prophetstown, Ill., Sept. 20-Oct. 3.
Geneseo, Ill., Oct. 4-18.
Monroeton, Pa., Nov. 1-Dec. 6.

KELLER, J. ORVAN AND WIFE.

(Evangelist, Singers, with Hawaiian Music, Logan, Kan.)
Bladen, Neb., July 26-Aug. 9.
Red Cloud, Neb., August 19-Sept. 6.

KENDALL, J. B.

(116 Forest Ave., Lexington, Ky.)
Dustin, Okla., August 2-23.

KUTCH SISTERS.

(Singing and Playing Evangelists, 787 Lehman St., Lebanon, Pa.)
Reading, Pa., July 17-26.
Spring Grove, Pa., July 27-Aug. 2.
Pitman, Pa., August 9-19.
Sunbury, Pa., August 21-30.

LEWIS, M. E.

(Engineer-Evangelist, 421 So. 16th St., Terre Haute, Ind.)
Kingston, N. Y., July 9-19.
Greenville, Ill., July 29-Aug. 9.

LEWIS, M. V.

(517 N. Lexington Ave., Wilmore, Ky.)
Jefferson, N. C., July 9-19.
Ninety-Six, S. C., July 20-30.
Mendon, Ohio, August 2-16.
Glenmorice, W. Va., Aug. 17-30.
LEWIS, JOS. H.
(Wilmore, Ky.)

LEWIS, RAYMOND

(Song Evangelist, 316 Euclid Ave., Van Wert, Ohio)
Galena, Ohio, July 31-Aug. 9.

LINCICOME, F.

(Gary, Ind.)
Mt. Pleasant, Mich., July 9-19.
Peoria, Ill., July 23-August 2.

Eckerty, Ind., August 6-16.
Sherman, Ill., August 20-30.

LINN, C. H. JACK, AND WIFE.

(Oregon, Wis.)
Aliceton, Ky., August 1-12.
Oregon, Wis., August 14-Sept. 7.

LONG, CLAUD H. AND SISTERS.

(3335 N. 29th Ave., Denver, Colo.)
Columbus, Ind., July 6-22.
Richmond, Ind., July 23-August 2.
Clinton, Pa., August 3-16.

LYON, REV. AND MRS. OSCAR B.

(New Albany, Pa.)
Belleflower, Mo., July 5-Aug. 1.

MAY, LOUIS.

(Alexandria, La.)
Marksville, La., July 15-30.

McCOMBS, CLYDE AND SON.

(Preacher, Cornet, Euphonium and Xylophone, 2421 Dilman St., Terre Haute, Ind.)

McCRORY, WILBERT T.

Lasare, Ind., July 10-26.

MILBY, M. OLAY

(Greensburg, Ky.)
Corbin, Ky., July 9-19.
Wilmore, Ky., July 23-August 2.
Shawnee, Okla., August 9-21.
Richland, N. Y., August 23-Sept. 6.

MILLER, JAMES.

(1114 King Ave., Indianapolis, Ind.)
Ft. Wayne, Ind., July 16-26.
Findlay, Ohio, August 6-16.
MINGLEDORFF, O. G.
(Blackshear, Ga.)

MOORE, JOHN E.

(Song Evangelist, 2923 Troost Ave., Kansas City, Mo.)

MORROW, HARRY W.

Kampsville, Ill., August 14-24.
Flint, Mich., Sept. 13-27.

NETTLETON, GEORGE E.

(302 E. Nineteenth St., Sioux Falls, S. D.)

OVERLEY, E. R.

(54 W. Central Ave., Delaware, Ohio)
Ashland, Ky., July 15-August 2.
Falmouth, Ky., August 5-25.

OWEN, JOSEPH.

(Boaz, Ala.)
Perry, Okla., July 12-19.
Arab, Ala., July 21-28.
New Albany, Ind., July 30-Aug. 9.

PAPPAS, PAUL JOHN

(314 Disston St., Tarpon Springs, Fla.)
Greenwood, S. C., July 23-Aug. 2.
Madison, Fla., August 3-16.

PARKER, J. R.

(415 North Lexington Ave., Wilmore, Ky.)
West Mansfield, O., July 12-26.
Milton, Ky., July 31-Aug. 9.
Upton, Ky., August 10-23.

PAUL, JOHN

(University Park, Iowa)
Alexandria, Va., July 16-26.
Atlanta, Texas, August 6-16.
Athens, Ohio, Aug. 23-Sept. 6.

POCOCK, B. H.

(133 Parkman Rd., N. W., Warren, Ohio)

POLOVINA, S. E. (Methodist Sam)

(Alta, Iowa)
Crystal Lake, Neb., August 15-26.
Mt. Etna, Ind., Sept. 1-30.
Newell, Iowa, June 1-21.

QUINN, IMOGENE

(909 N. Tuxedo St., Indianapolis, Ind.)
Petoskey, Mich., July 12-August 2.
Pickford, Mich., August 2-30.

REED, LAWRENCE

(Damascus, Ohio)
Sebring, Ohio, July 16-21.
Owosso, Mich., August 7-16.

REES, PAUL S.

(1400 E. 78th St., Kansas City, Mo.)
Kitchener, Ont., July 9-19.
Monroe, Ind., July 21-28.

RIDOUT, G. W.

(Pentecostal Publishing Co., Box 774, Louisville, Ky.)
Omaha, Neb., July 15-19.
Lincoln, Neb., July 21-24.
Lincoln, Neb., July 26-August 2.
Letts, Ind., August 10-16.

ROBERTS, T. P.

(321 Belview Ave., Wilmore, Ky.)
W. Mansfield, Ohio, July 12-26.
Spotsylvania, Va., August 2-11.

ROGERS, MONNA M.

(Westerville, Ohio)

SHAW, BLISH R.

(Song Evangelist, 1463 103rd Ave., Oakland, Calif.)

SMITH, L. D.

(Singer, Evangelist, Young People, Asbury College, Wilmore, Ky.)
Paris, Ky., July 5-19.
Glasgow, Ky., July 24-August 2.
Pleasantview, Tenn., August 16-22.

STUCKY, N. O.

(41 West Park Ave., Columbus, Ohio)
Columbus, Ohio, July 13-29.

TERRY, THOS. L.

(Preacher and Singer, Stanford, Ky.)
Aliceton, Ky., August 1-16.
Oregon, Wis., August 18-29.
Groveland, Ill., Aug. 30-Sept. 6.

THOMAS, DANIEL LLOYD

(1713 Johnson St., Keokuk, Iowa)

THOMAS, JOHN

(Wilmore, Ky.)
Bentleyville, Pa., July 9-19.
Eaton Rapids, Mich., July 24-Aug. 2.
Portage, Ohio, August 13-23.
Millersburg, Ohio, Aug. 24-30.

TULLIS, W. H.

(Loyalton, So. Dak.)

VINSON, R. H.

(Song Evangelist, Wilmore, Ky.)
Salvisa, Ky., June 15-July 26.

WILSON, D. E.

(38 Frederick St., Binghamton, N. Y.)
Vermontville, N. Y., July 9-19.
Kricktown, Pa., July 20-26.
El Dorado, Ill., July 30-Aug. 9.

WILLIAMS, L. E.

(Wilmore, Ky.)
Marion, Ohio, July 7-19.
Portsmouth, Ohio, August 2-14.
Water Valley, Ky., August 16-23.

WOOD, HENRY ALONZO

(Box 245, Crystal Springs, Miss.)
New Hebron, Miss., July 12-19.
Pleasant Grove, Miss., July 31-Aug. 7.
Little Rock, Ark., August 23-30.

ZEITS, DALE G.

(608 W. Freeman St., Frankfort, Ind.)

Camp Meeting Calendar

FLORIDA

Bonifay, Fla., July 9-19. Workers: Rev. C. M. Dunaway, Rev. O. G. Mingledorff, Rev. A. B. Tanton, The Ramsey Sisters, Write A. H. Vanlandingham, Samson, Ala.

GEORGIA

Indian Springs, Ga., August 6-16. Workers: H. C. Morrison, C. W. Butler, C. M. Dunaway, Homer Jenkins, J. M. Glenn, R. F. Burden, Write Mrs. T. H. Clark, Bradentown, Fla.

ILLINOIS

Normal, Ill., August 20-30. Workers: Rev. F. Lincicome, Rev. Willa D. Caffray, McKinley Sisters. Write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill. Kampsville, Ill., August 13-23. Workers: Rev. H. W. Morrow, Rev. H. P. Thomas, Russell and Leona Mtecalfe, Write Mrs. J. P. Subling, Kampsville, Ill. Sherman, Ill., July 30-August 9. Workers: Rev. Jarrett Aycock, Mrs. Dell Aycock, Rev. Della B. Stretch. Write Mrs. Bertha Ashbrook, 451 W. Allen St., Springfield, Ill. Tilden, Ill., July 16-26. Workers: Dr. Jordan W. Carter, L. R. Woodrum, John E. Moore. Write Ardell Rees, Tilden, Ill. Eldorado, Ill., July 30-Aug. 9. Workers: Rev. David Wilson, Rev. Lloyd Nixon, Prof. Byron Crouse, Miss Mary Olive, and Miss May Paul. Write Rev. J. B. Lamb, Marissa, Ill.

INDIANA

Alexandria, Ind., July 24-Aug. 2. Workers: Rev. Jos. H. Smith, Mrs. Joseph Smith, Rev. Cohen Beskin, Rev. Wayne and wife. Write W. H. Hansing, Urbana, Ind.

Cleveland, Ind., August 21-31. Workers: Rev. Roscoe Jenkins, Rev. Flora N. Chatfield, Rev. B. O. Crow and wife. Write Hansel Williams, Sec. Rt. 6, Greenfield, Ind.

Columbus, Ind., July 10-19. Workers: Rev. C. L. Wireman and Bates Sisters. Write Arthur McQueen, Westport, Ind. Fairmount, Ind., August 22-30. Workers: Rev. A. L. Vess, Rev. W. D. Correll, Rev. Clifford Hoover, Miss Dorothy West, Rev. Vestal Van Matre, Rev. H. T. Hawkins. Write Rev. E. L. Glover, Sec. 146 So. Eighth St., New Castle, Ind. Letts, Ind., August 6-16. Workers: Dr. G. W. Ridout, Rev. Roscoe Jenkins and the Bates Sisters. Write Mrs. J. E. Carder, Letts, Ind.

Silver Heights, New Albany, Ind., July 30-August 9. Workers: Rev. I. M. Hargett, Rev. Joseph Owen, Mr. and Mrs. A. A. Shank, Mrs. Pearl Martin. Write A. A. Stone, Sec., 2431 Wallace St., Louisville, Ky.

Winchester, Ind., July 19-August 2. Workers: Rev. Bemis G. Carnes, Dorsey Cox. Write E. Barr, Sec., Winchester, Ky.

IOWA

Des Moines, Iowa, July 10-19, inclusive. Workers: Rev. C. McKay. Write Rev. H. W. Landis, 1194 W. 14th St., Des Moines, Iowa.

Keokuk, Iowa, August 21-30. Workers: Rev. G. W. Ridout, Robt. Joageward, Dick Halder Quartette. Write Mrs. F. A. Oilar, 1027 Timea St., Keokuk, Iowa.

KANSAS

Ottawa, Kan., July 9-19. Worker: Rev. Chas. H. Stalker. Write Rev. H. K. Sheets, 517 N. Main St., Ottawa, Kan.

Topeka, Kan., July 27-Aug. 2. Workers: R. G. Finch, R. L. Kimbrough, O. H. Nater, H. C. McKinley. Write W. L. Armstrong, 6451 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., August 13-23. Workers: Rev. Paul S. Rees, Rev. F. E. Arthur, Rev. Chas. V. Fairbairn, Rev. B. D. Sutton and wife, Mrs. S. P. Nash. Write Rev. Jesse Uhler, Clearwater, Kan.

KENTUCKY

Carthage, Ky., August 14-23. Workers: Dr. C. E. Hardy, Rev. James A. Brown and wife, J. E. and Ada Redmon, Prof. C. S. Harter. Write J. R. Moore, California, Ky.

Glasgow, Ky., July 24-August 2. Workers: Rev. H. C. Morrison, Rev. R. D. Brown, Alvin York.

Marion, Ky., August 20-30. Workers: Dr. H. H. Jones, Rev. Tom Scott and Rev. J. L. McGee.

Aliceton, Ky., August 1-16. Workers: Rev. Jack Linn and wife, Rev. T. L. Terry and wife, Rev. E. Howard Cadle.

Corbin, Ky., July 9-19. Workers: Dr. H. C. Morrison, Rev. John R. Church, Mr. E. Clay Milby. Write Rev. Warner P. Davis, Carlisle, Ky.

Workers: Rev. J. B. Hahn, Rev. M. H. Richardson, Rev. W. P. Hopkins, Miss Flemingsburg, Ky., July 30-August 9. Lols Haywood, Miss Helen Lavelly. Write W. P. Hopkins, Campbellburg, Ky. Milton, Ky., (Callis Grove, July 31-Aug. 9. **Workers:** Rev. J. R. Parker, C. C. Rinebarger, Miss Pearl Driskell. Write J. H. Driskell, Milton, Ky. Water Valley, Ky., August 14-23. **Workers:** Rev. L. E. Williams, J. J. Owens, Frank Deoner. Write Mrs. J. J. Owens, Fulton, Ky. Wilmore, Ky., July 23-Aug. 2. **Workers:** Rev. C. M. Dunaway, Rev. John R. Church, E. Clay Milby, Rev. Marvin Greer. Write Virgil Moore, Wilmore, Ky.

MARYLAND. Denton, Md., July 24-August 2. **Workers:** P. F. Elliott, A. S. Joppie, John Sundeen, P. W. Thomas. Write Rev. H. E. Uhrig, Denton, Md.

MASSACHUSETTS North Dartmouth, Mass., July 17-26. **Workers:** Rev. and Mrs. G. Arnold Hodgkin, Rev. Everett S. Phillips and wife, Mrs. Reita Rundlett, Rev. Chester A. Smith. Write Miss Annie M. Cunningham, Liberty St., No. Dartmouth, Mass. Douglas, Mass., July 17-27. **Workers:** Rev. T. M. Anderson, Rev. Howard Sweeten, Rev. Arthur Gould, Rev. G. D. Riley, Miss Edith Cove, and Rev. John Riley. Write Rev. N. J. Raison, 43 Colby St., Haverhill, Mass.

Smith Mills, Mass., July 17-26. **Workers:** Rev. G. Arnold and Jennie Hodgkin, Rev. Everett S. Phillips and wife, Mrs. Reita Rundlett. Write Miss Annie M. Cunningham, 88 Liberty St., New Bedford, Mass.

Wilmington, Mass., July 24-Aug. 2. **Workers:** Earle M. Schlichter. Write Rev. L. M. Malcolm, 22 A Sheridan Ave., Medford, Mass.

MICHIGAN Eaton Rapids, Mich., July 23-August 2. **Workers:** Drs. John Thomas, Z. T. Johnson, Peter Wiseman, Rev. W. L. Mullet, Miss Gladys Watson, Rev. Byron A. Hahn, Miss Leah Brown, Mrs. Warren E. Brown, Bishop J. Waskom Pickett. Write Rev. Ray V. Birdsall, Sec., 1011 Dakin St., Lansing, Michigan. Edenville, Mich., July 18-Aug. 2. **Worker:** Rev. Jos. K. Welsh. Write Geo. A. Tennant, Hope, Mich.

Maybee, Mich., August 6-16. **Workers:** Rev. W. C. Fowler, Rev. E. E. Mieras. Write Mrs. L. A. Wilson, Ridgeway, Mich. Romeo, Mich., July 31-Aug. 9. **Workers:** Rev. W. G. McIntyre, Rev. S. H. Turbeville, Rev. E. S. Patzsch, Rev. Jas. Gibson, Rev. Blanche Shepard Francis. Write Rev. J. H. James, 19231 Hawthorne Ave., Detroit, Mich.

NEBRASKA Kearney, Neb., August 20-30. Write B. J. Patterson, Kearney, Neb., Rt. 4.

NEW JERSEY Aura, N. J., July 31-August 9. **Workers:** Rev. David Anderson, Deaconesses Richardson and Hazzard, Rev. O. C. Seever. Write Miss Edith A. Dilks, Clayton, N. J. Delanco, N. J., August 28-Sept. 7. **Workers:** Rev. Gerren Roberts, Rev. J. Byron Crouse, Rev. Frank Stanger, Miss Phyllis Ogden. Write Rev. Edw. S. Sheldon, Collingswood, N. J. Grovesville, N. J., July 18-26. **Workers:** Rev. Jesse Whitecotton, Rev. H. Willard Ortlip, Rev. Richardson, Rev. Hazzard, Rev. Marion Whitney, Rev. Malcolm Cronk. Write Rev. F. A. Butterfield, Berlin, N. J.

NEW YORK Binghamton, New York, August 6-16. **Workers:** Rev. Ellis Hummel, Rev. and Mrs. Willard Dekker, Rev. and Mrs. Russell Gunsaul. Write Lloyd Prior, 526 Paden St., Endicott, N. Y. Brooklyn, N. Y., Oct. 30-Nov. 8. **Workers:** Rev. D. E. Wilson, Prof. Beverly Shea, H. Willard Ortlip, Rev. Chas. L. Slater. Write Mr. Chas. M. Windels, 179 Marcey Ave., Brooklyn, N. Y. Cohoes, N. Y., July 12-26. **Workers:** Rev. Paul Coleman, Rev. A. J. Shea, Geo. P. Woodward, Henry and Vera Davie. Write Ethel Boal, 1667 Becker St., Schenectady, N. Y.

Freeport, L. I., N. Y., July 29-August 9. **Workers:** Rev. C. H. Babcock, D. D. Rev. L. S. Hoover, Rev. Malcolm Cronk. Grand Gorge, N. Y., August 13-23. **Workers:** Rev. and Mrs. Everett Shelhamer. Write Mrs. Louise Whipple, Prattsville, N. Y.

Houghton, N. Y., August 20-30. **Workers:** Warren C. McIntire, John F. Owen, Carrie M. Hazzard, Lois E. Richardson, C. I. Armstrong and wife, David Anderson, Misses Edith and Elizabeth Dilks, Gertrude Clocksine, Houghton College Quartet and Trumpet Trio, Misses Neeley and Hagen, Prof. Kreckman and others. Write the President, Rev. C. I. Armstrong, Box 96, Chazy, N. Y. Lisbon, N. Y., July 28-August 9. **Workers:** Rev. Alvin Young, Rev. C. E. Zike and Miss YoYung. Write Lyle H. Roy, Lisbon, N. Y. Mooers, N. Y., July 25-August 9. **Workers:** Rev. Joseph H. Smith, Rev. Howard Sweeten, Rev. Lum Jones, Rev. C. P. Hogle, Rev. John Scoble, Mrs. Tillie Abright, Rev. Cecil Thomas, Miss A. Cora Slocum, Mrs. Arthur Boulton. Write Kenneth F. Fee, Mooers, N. Y. Richland, N. Y., Aug. 23-Sept. 6. **Workers:** Rev. Paul S. Rees, Rev. Harry Black, Mr. and Mrs. E. Clay Milby, Miss Janie Bradford, Miss Pearl Humphrey. Write Mrs. Luella Hunt Johnson, Richland, N. Y.

NORTH CAROLINA. Connelly Springs, N. C., August 2-9. **Workers:** Rev. J. A. Taylor, Helen G. Vincent and others. Write Rev. A. Burgess, Connelly Springs, N. C.

OHIO Circleville, Ohio, August 21-30. **Workers:** Rev. T. M. Anderson, Rev. Bona Fleming, Rev. Chas. L. Slater, Rev. Maurice Finger, Rev. Edna Leonard. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio. Loveland, Ohio, July 8-19. **Workers:** Rev. R. G. Finch and party. Write R. D. Roe, Rt. 2, Loveland, Ohio. Columbus, Ohio, July 16-26. **Workers:** Dr. J. B. Chapman, Rev. C. B. Fugett, Rev.

Bud Robinson, Prof. Hilman Barnard, Misses Joy and Mary Latham, Rev. Chas. A. Gibson. Write Rev. W. R. Gilley, 2976 Cleveland Ave., Columbus, Ohio.

Sebring, Ohio, July 17-26. **Workers:** Joseph H. Smith, Dr. J. L. Brasher, Rev. Lawrence Reed, Rev. W. H. McLaughlin, Miss Janie Bradford, Mrs. E. J. Leonard, Prof. N. B. Vandall, Mr. Samuel Walter, Glad Tidings Quartet. Write Rev. R. L. Bush, P. O. Box 45, Sebring, Ohio.

Portsmouth, Ohio, August 2-16. **Workers:** Jack Donovan, J. H. Moore and Loren E. Page. Write Rev. J. H. Adams, Sec., 137 Front St., Portsmouth, Ohio.

Mt. Vernon, Ohio, (Camp Sychar) Aug. 6-16, 1936. **Workers:** Rev. J. L. Brasher, Rev. Gideon B. Williamson, Rev. Z. T. Johnson, Rev. W. L. Mullet, Miss Janie Bradford, Miss Eva Clausen, Miss Marybelle Campbell, Rev. F. A. Shiltz, Rev. H. A. Guiler and wife. Write Rev. E. Shiltz, Sec., Box 132, Republic, Ohio.

Findlay, Ohio, August 6-16. **Workers:** Rev. Peter Wiseman, Rev. Jas. Miller, R. A. Shank and wife, Mrs. H. Robt. French. Write Mr. Edgar C. Thomas, Alvada, Ohio.

Spencerville, Ohio, August 20-30. **Workers:** Rev. Howard Sweeten, Mr. and Mrs. Carl Parlee. Write O. T. Redick, Spencerville, Ohio.

Lima, Ohio, July 23-August 2. Fred Conrad, Sec., New Hampshire, O., J. D. Parker, President, Lafayette, Ohio.

Toronto, Ohio (Hollow Rock), July 30-August 9. **Workers:** Rev. Paul Rees, Rev. Elmer McKay, Rev. Janie Bradford, Miss Eva Clausen, Edith Mackey Smith, Hilman Barnard, Samuel Walters and Leah Dunlevy. Write Rev. George H. Johnston, Box 232, Irondale, Ohio.

Washington C. H., Ohio, August 8-22. **Workers:** C. C. Davis, Bro. and Sister Hunter. Write H. C. Leeth, Washington Court House, Ohio.

OREGON Salem, Oregon, August 6-16. **Workers:** Rev. and Mrs. U. E. Harding, Rev. Mott, Mrs. Ava Brown, Mrs. Clara Fenton. Write Mrs. L. VanDelinder, 919 Market, Salem, Oregon.

OKLAHOMA Hulen, Okla., August 15-30. **Workers:** Rev. L. J. Brown, J. L. Brasher, Frank Pierce and the Kenyon Trio. Write R. W. Grose, Sec., Walters, Okla., Rt. 3.

PENNSYLVANIA Allentown, Pa., July 14-17. **Workers:** Rev. Jessie Whitecotton, Misses Ruth Mengel and Cora Temple. Write Rev. D. I. McCracken, 2027 Penn Ave., Warren, Pa. Kittanning, Pa., July 26-Aug. 9. **Workers:** Rev. A. E. Kerst. Write Rev. Mary L. Smith, Box 22, Kittanning, Pa. Gouglersville, Pa., July 17-27. **Workers:** Rev. David E. Wilson, Daniel Patron, the Kutch Sisters. Write M. L. Dries, 115 Park Road, Wyomissing, Pa.

Bentleyville, Pa., July 9-19. **Workers:** Rev. J. L. Brasher, D. D., Rev. John Thomas, Prof. N. B. Vandall, Samuel Walters, Janie Bradford, Mrs. J. W. McIntyre. Write Rev. L. E. Headley, Brownsville, Pa., or Mr. C. W. Myers, Finleyville, Pa. Clinton, Pa., July 23-August 2. **Workers:** Rev. Bona Fleming, Rev. R. G. Flexon, Wm. Heslop, Long Quartette, Miss Lottie Troegler, Miss Millie Rodenbaugh. Write Rev. L. W. King, 3020 Sacramento St., Pittsburgh, Pa. Conneautville, Pa., July 31-Aug. 9. **Workers:** Rev. J. M. Hames, Rev. Bona Fleming, E. N. C. Quartette, Rev. Kenneth Akins, Lewis Quartette, Miss Janice Morgan, Miss Irene Higby, Mrs. F. Pence. Write H. C. Miller, 708 Commerce Bldg., Erie, Pa.

Hughesville, Pa., July 9-19. **Workers:** Rev. D. Willia Caffray, Dr. C. W. Butler, Miss Eva Clausen, Miss Alma L. Budman, Mr. Earl Smith. Sunbury, Pa., August 21-30. **Workers:** Rev. and Mrs. G. Arnold Hodgkin, Rev. R. G. Flexon, Rev. and Mrs. Everett Philippe, Rev. Paul W. Thomas, The Kutch Sisters. Write Walter F. Bubbs, Rt. 2, Sunbury, Pa.

RHODE ISLAND Portsmouth, R. I., July 31-August 9. **Workers:** Rev. E. C. Martin, Rev. Paul W. Thomas, Rev. Lee C. Fisher. Write Mr. A. B. Starbuck, 446 Wythe St., Portsmouth, R. I.

TEXAS Atlanta, Texas, August 6-16. **Workers:** Dr. John Paul and Knipper Brothers. Write Mary E. Perdue, Atlanta, Texas. Scottsville, Tex., July 23-Aug. 2. **Workers:** Rev. O. H. Callis, Rev. Kendall S. White and wife. Waco, Tex., July 16-26. **Workers:** Rev. H. N. Dickerson, Prof. L. C. Smith. Write Rev. J. E. Threadgill, 602 So. 11th St., Waco, Texas.

VERMONT Ithiel Falls, Johnson, Vt., August 9-23. **Workers:** Rev. W. R. Cox, Rev. Dunlop, F. N. C. Quartet in charge of music. Rev. John Poole, Radio and Young People's work. Rev. C. R. Sumner, platform manager. Write Rev. John W. Poole, Sec., Brunswick Ave., Gardiner, Maine.

VIRGINIA Alexandria, Va., (Mount Vernon Camp), July 16-26. **Workers:** Rev. John Paul, Rev. H. H. Hoyt, Rev. and Mrs. Whitcomb Harding, Rev. Gilbert Williams, Rev. Lloyd H. Nixon, Rev. Iva D. Vennard, Rev. C. W. Butler, Rev. John F. Owen. Write Mrs. J. H. Shrader, 252 Rutledge Ave., East Orange, N. J.

Locust Grove, Va., August 27-Sept. 6. **Workers:** Rev. Paul Dietrich, Mrs. Paul Dietrich. Write Mrs. Lillie R. Bowler, Sec., Locust Grove, Va.

Penhook, Va., July 16-26. **Workers:** Rev. Ralph Standley, Rev. and Mrs. Byron Crouse, Rev. and Mrs. Craddock, Rev. and Mrs. Tinnell.

Spotsylvania, Va., August 2-11, inclusive. **Workers:** Rev. T. P. Roberts and others. Write Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

Staunton, Va., August 20-30. **Workers:** Rev. M. L. Goodman, Rev. Dorsey Cox,

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WORKERS:

Rev. J. L. Brasher, Attalla, Alabama.
Rev. Gideon B. Williamson, Cleveland, Ohio.
Rev. Z. T. Johnson, Wilmore, Kentucky.
Rev. W. L. Mullet, Song Leader for Tabernacle, Cleveland, Ohio.
Miss Janie Bradford, Young People's Worker, Washington, Pa.
Miss Eva Clausen, Boys and Girls' Worker, Cleveland, Ohio.
Miss Marybelle Campbell, Children's Worker, Amanda, Ohio.
Rev. F. A. Shiltz, Song Leader for Young People, Hendrysburg, Ohio.

Rev. H. A. Guiler and wife, Leaders of Ring Meeting, Binghamton, N. Y.
Mr. Ira Gerig, Pianist, Cleveland, Ohio.
Mrs. H. E. Williamson, Pianist, Warren, Ohio.
Miss Grace Benedict, Pianist, Columbus, Ohio.

Assistant Secretary, Rev. J. J. Adams, Iberia, Ohio.

Secretary, Rev. E. E. Shiltz, Republic, Ohio.

and Rushing, Rev. and Mrs. E. E. Philippi, B. VanVranken. Write Rev. Elmer D. Joy, 1311 W. Johnson St., Staunton, Va. Tabernacle, Va., August 2-16. **Workers:** Rev. Arnold Hodgkin and wife, Rev. Alfred Fryhoff. Write Wilber Diggs, Onemo, Va.

Wakefield, Va., July 31-August 9. **Workers:** Rev. O. B. Newton, Rev. Geo. D. Heslop. Write Otho M. Cockes, Elberon, Virginia.

WASHINGTON

Orchards, Wash., August 6-16. **Workers:** Rev. J. G. Bringdale, Professor W. R. Hallman. Address Mrs. Lucy F. White, 708 W. 27th St., Vancouver, Washington. Ferndale, Wash., July 16-26. **Workers:** Rev. Anna McGhie, Rev. J. G. Bringdale, Miss Marie Danielson, Miss Gertrude Egbert, Miss Josephine Fish. Write A. O. Quall, South Bellingham, Wash.

WISCONSIN

Hillsboro, Wis., July 16-26. **Workers:** Rev. W. D. Correll, Rev. C. I. Armstrong, Rev. Oliver Wilson, Mrs. C. I. Armstrong. Write Rev. J. B. Clawson, Wauwec, Wis. Oregon, Wis., August 14-Sept. 7. **Workers:** Rev. T. L. Terry, Miss Myra Marshall, Rev. and Mrs. Jack Linn. Write Rev. Jack Linn, Oregon, Wis.

(Continued from page 11)

assistance late this year in this field of labor when Miss Martin returns.

In the formation of this new district 35 preachers were given me to supervise. During the past five months we accepted nine additional preachers, making forty-four now in the work on the district. We have made several long itineraries into new sections and have opened up thirteen new villages, making sixty-five preaching points now on the district. We visited some 84 villages, preached 136 messages, baptized 26 children and 164 adults and served communion in 13 villages. We conducted two meetings on the district, saw several hundred souls seek God at the altars of prayer. We had meetings with our preachers in which we gave them special instructions in our new conference course work. During the past month, we baptized Chief Mianga. He showed every evidence of being a converted man, having had as many as 200 wives, but he has given up this life of polygamy. So far as we know this is the first chief in our tribe to be baptized.

We have had very good church attendance on the district with an average daily attendance at sunrise prayer service of 4081, Catechism classes of 3821, Sunday morning service of 5910, church school services 4810,

evening prayer services of 2986.

We are exceedingly happy to have the privilege of working among these people. We are happy to work in this new district, open up new villages and organize the work of the Congo Church. We hope during the present year we shall have Miss Martin and Miss Armstrong back to help us in the work. The district is a large one covering the major portion of four large state territorial divisions. We need at least one hundred additional preachers to preach in the many villages which are begging for a preacher. The long itineraries into the distant villages are a bit expensive and we need additional help for carrying forward the work of evangelization. We should establish immediately three other Regional Schools near the three outlying state posts where we can educate the youth in a better way. To do this we should have help in purchasing supplies for our schools. We solicit the prayers of the home church for the work in which we are engaged.

Mothers will your children remember you as a drinking, dancing, card playing, worldly minded woman or will they remember you as a mother who read her Bible, and lived with her life hid with Christ in God? Are you trying to send your children's souls to fatten hell or are you striving to elevate their minds, purify their lives and mellow their souls for heaven and immortal glory? You are going to meet them at the judgment bar of God. May God help you to think today. Think as if it were for eternity for it is for eternity.

Rev. W. F. Kirklen recently held a good meeting in Rome, Ga., which was signally blessed of the Lord. The meeting continued for three weeks, resulting in seventeen being definitely blessed. Rev. W. A. Sword preached one Sunday evening. Brother Kirklen preaches a full salvation without compromise and it brings results. Those desiring a full salvation preacher we commend to them Brother Kirklen, believing he will do them good work.—John A. Kell.

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GOD'S WILL FOR US

By The Editor

FOR this is the will of God, even your sanctification." This is a very clear and positive statement. It is in harmony with the whole teaching of the Bible. We could not conceive of God willing anything less than that his people should be saved and kept from all sin.

What is your will, my dear reader? Do you desire to be saved from all sin? Do you hunger and thirst after righteousness? Can you say with the Psalmist, "As the hart panteth for the waterbrook, so panteth my soul after thee, O God?" Are you striving to shun the appearance of evil? Are you using every means of grace to stimulate and encourage your soul to press on to know the Christ in all the fullness of his love and power to save?

Our attitude has everything to do with our spiritual attainments. What we desire, intensely, powerfully influences our thought, actions, and life; in fact, what we will, believe, desire, and do, makes us what we are. Acts repeated form habits, habits form character, and character fixes destiny. Is it our chief desire, our one great longing, to be saved from all sin, to be kept and guided by power divine into all righteousness?

There is no doubt but that our Lord Jesus is able to "save to the uttermost." He said on one occasion, "All power is given unto me in heaven and in earth." There is not, there cannot be, any lack in Christ. He healed the sick, made the deaf to hear, the blind to see; he walked the waves of Galilee, he raised the dead, he rebuked and cast out devils, he walked out of the sepulcher triumphant over death and all the powers of evil. He says of himself, "I am the resurrection and the life." Jesus Christ is supreme. He is almighty. Nothing is hard for him; he speaks and the waves of the stormy sea, legions of devils, and death at once obey him.

What is your desire concerning yourself? The Lord Jesus knows; he discerns the thoughts and intents of the heart. Those who commit themselves to him, believing in the merit of his blood, his death, his resurrection and his all-sufficiency, are absolutely safe for full salvation for this world and for all other worlds. Implicit, unhesitating faith in Jesus Christ is always safe. It is doubt that darkens, hinders and destroys. It is faith that laughs at impossibilities, that lays hold upon the omnipotent and compassionate Saviour.

Do you will to be delivered from sin? To be made strong against temptation? To be cleansed from all inward defilement, to have a heart from sin set free? Then quit all else and come to Jesus. His blood has marvelous cleansing power. His atonement reaches and covers all the needs of your soul. Come to Jesus. Make no other plans; do not hesitate.

Be careful about any lazy scheme to get other people to do your praying and believing, but teach yourself to pray to Christ and to trust in him. Guard against reading books or listening to any one who would hinder you from the largest and most unhesitating trust in the Lord Jesus. Will to be saved from sin, to be cleansed from all filthiness of the flesh and spirit. Insist in your prayers at the mercy seat that you shall be made holy in heart and righteous in life. Be insistent; let nothing distract you from this one supreme purpose. And may God grant you the fullness of the blessing of the gospel, and make you to rejoice in our Christ.

The Old-Time Revival.

WE often hear devout people expressing a desire to see an old-time revival of religion. These expressions raise in our mind the question, What was the old-time revival and how was it produced? The old-time revival was characterized by a profound conviction for sin, a deep grief on the part of the convicted over sins committed against God. Mourning because of sins was sometimes protracted through several days; sometimes it extended into weeks. Not infrequently the penitent gave up hope as he or she looked upon the awful wickedness of having trampled upon God's commandments and having rejected his mercy. These despairing souls had to be encouraged by Christian workers, to pray on; not to give up hope. Scriptures were quoted to them, such as, "Seek and ye shall find; knock and it shall be opened." "Whosoever cometh unto me, I will in no wise cast out." "Weeping may endure for a night, but joy cometh in the morning." The holy Scriptures abound with wonderful passages of encouragement to the broken and contrite spirit. The word of the Lord was in great use about the altar place among penitents in the old-time revival.

After those deep convictions came bright conversions. When a soul came out of such dense darkness into the marvelous light of salvation there was great joy, and often shouts of praise. In many instances the new converts would walk about the neighborhood, ride over the community and bear testimony to the wonders of God's love, the saving power of the Lord Jesus Christ. The joy of this salvation with its glad testimonies, happy shouts, and melodious songs would extend through weeks and months, and under the influence of the testimony of these new converts sinners would be powerfully convicted and souls would be saved.

In the early history of Methodism when these revivals of deep conviction, bright conversions, great joy and glad testimony were so common, it was generally understood that there was another blessing, a wonderful outpouring of the Holy Ghost in reserve, a defi-

nite cleansing from all sin, a direct operation of the Holy Ghost perfecting in love. When I united with the church, after I had taken the vows, in deep and solemn tone, the pastor exhorted the congregation to do all in its power to perfect me in love. This exhortation was wonderfully significant to a young convert rejoicing in a new-found salvation, and the great mass of the Methodist people lived with this objective set before them, that somewhere, sometime, they would enter into the fulness of the blessing of the gospel, to an experience free from the motions of the carnal nature, and the perfection of the peace and rest of the soul perfected in love.

This objective was invaluable. It was a strong guard against relapsing into worldliness and a powerful incentive to "go on to perfection." This great doctrine, this incentive, this bent of the mind to the highest and deeper things of the Spirit, separated Methodists from worldliness, which distinguished them from other denominations of Christians. It gave them a simplicity of life and a religious zeal that made revivals of religion easy; the devout people of other denominations delighted to attend Methodist revivals for the refreshing of their souls. Methodism was a revival; in this spiritual atmosphere great numbers of young men were converted and called to preach who not only filled Methodist pulpits but eventually, many of them went into the pulpits of other denominations.

The old-time revivals were characterized by great preaching. The faith of the people in the inspiration of the Scriptures, the Godhead of Jesus Christ, and the atonement he had made for all men from all sin, was so simple and so genuine that it created an excellent atmosphere for preaching. The foundation of these old-time revivals was laid in powerful preaching. The preachers believed the Bible; they preached law and gospel. Sinai thundered, Gethsemane groaned, Calvary bled, and Pentecost blazed. They made the things of God tremendously real. They preached on sin, the unreasonableness of it, the wickedness of it, and the final ruin and punishment of it. Our Lord Jesus himself did not teach more plainly the existence of hell and the torments awaiting in it for the impenitent, than did the old-time Methodist preacher. The old-time preacher preached of judgment day. He stood up before Sabbath breakers, profane swearers, adulterers and adulteresses, liars and thieves in high and low places and, speaking with authority, dignity, and power of a prophet of God, assured them that they must appear at the judgment seat of God to account for their sins. He warned them that death was certain, that hell awaited them, that their only escape was true repentance and salvation through the death of Jesus Christ obtained by faith.

This sort of preaching not only convicted sinners but it laid a great burden upon the

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THE SIN QUESTION

Rev. G. W. Ridout, Corresponding Editor

I.



The sin question is ever with us. We cannot get rid of sin except through the precious blood of Jesus. Heart sin, bosom sin, inbred sin, indwelling sin—all may be cleansed away and the soul purified by faith.

Wesley sings of it thus:

"I wait till he shall touch me clean,
Shall life and power impart,
Give me the faith that casts out sin
And purifies the heart."

John Fletcher says: "I think it is allowed that we are saved; that is, sanctified, as well as justified by faith. Now, this particular height of sanctification, that full circumcision of the heart which centrally purifies the soul, springs from a peculiar degree of saving faith, and from a particular operation of the 'spirit of burning'—a quick operation *this*, which is compared to a baptism of fire and proves sometimes *so sharp* and searching that it is as much as a healthy, strong man can do to bear up under it."

The process of entire cleansing from sin may be thus stated:

Light is imparted to the soul.
Conviction is fastened upon the conscience.
Desire springs up to be delivered from all sin.
Confesses and prays for deliverance.
Casts himself upon the mercy of God for the blessing.
Faith takes hold.
The blood cleanses.
The Holy Ghost witnesses.
Hallelujah!

II.

Prof. Robert Dick Wilson, A.M., Ph.D., Professor of Semitic Philosophy in Princeton Theological Seminary, laid out a remarkable plan for his life when a young man. At the age of twenty-five, having completed his university and seminary courses, he went to Germany for further study. While there he decided to equip himself as an expert on the Scriptures of the Old Testament. He planned to devote fifteen years to mastering all the languages in any way connected with the problems of Old Testament criticism; then fifteen years to thorough examination of the text in the originals, and the remainder of his life to giving out the results of his labors. He carried out his plan and became a real expert. Speaking at a great convention in Chicago some years ago he said: "I am one of the old moss-back Presbyterians. Some people make this charge against us down at Princeton as if it were a term of reproach, but age is not always something to be considered a matter for which to apologize. God is old; the universe is old, and after all, nearly all the great things of human life are old. The Word of God is old. We trust it largely because it has stood the test of the ages past. Humanity in all the ages has been very much alike, and the Book that has met the longings, the aspirations and necessities of the human race in the ages past is meeting our longings and our necessities today."

General Evangeline Booth, addressing the General Conference, a few years ago said:

"Because I am not only the child of the founder of the Salvation Army, but am the child of that one who started his ministry

as a Methodist minister, do not think I am presuming if I say to this crowd this morning, let us hold to our faith. *Let us hold to the whole and complete Bible. We must not compromise. We must not trim and cut. We must not give anything away to please the critics.* My mother said, 'As you look back over your career, my children, all that will matter will be how little you have wavered in life. Not how many literary mistakes you made, not how many grammatical mistakes you have made, not how sometimes you got the thing a little twisted; but all that will matter will be, when the chill waves of the last river play about your feet and final crossing is to be made, and the final reckoning is approaching,—it will be how little you have wavered in trusting God and his Word, and how strongly you have held to faith in the whole gospel of God the Father, God the Son, and God the Holy Ghost.'"

III.

St. Cyprian, in his prayer to the Holy Spirit, suggests the blessedness of the devout life in the following language: "O Holy Spirit, be thou present and from heaven shed down thy consolations on those who expect thee; sanctify the temple of our body and consecrate it a habitation for thyself; make those souls joyful with thy presence who desire thee; make the house fit for thee, the inhabitant; adorn thy chamber, and surround the place of thy rest with a variety of virtues; strew the pavements with ornaments; let thy mansions shine with the brightness of carbuncles and precious stones; and let the odors of all thy gifts inwardly discover themselves; let thy fragrant balsam perfume thy residence and expel whatever is noisome in the spring of corruption; do thou make this our joy, stable and lasting; and this renovation of thy creature do thou continue forever in unfading beauty."

"Expand thy wings, celestial Dove,
And, brooding o'er our nature's night,
Call forth the ray of heavenly love,
And let there in our souls be light;
Illuminate the dark abyss
With glorious beams of endless bliss.
"Let there be light, again command,
And light there in our hearts shall be;
We then, through faith, shall understand
Thy great mysterious majesty;
And, by the shining of thy grace,
Behold in Christ thy glorious face."

The Holy Spirit convicts the soul and shows the need of Jesus. The Rev. Dr. Nettleton, while passing the residence of a gentleman in one of his walks, went up to the door and knocked. A young woman came to the door, of whom he inquired "if Jesus dwelt there." Quite astonished, she made no reply. Again he asked, "Does Jesus Christ dwell in this house?"

"No, sir," said she, and invited him to come in.

"Oh no," said he, very sadly; "if Christ is not here, I can't come in," and he turned and went away. The next time he preached in that city, a young woman met him as he was leaving the church, and with tears in her eyes, asked if he recollected inquiring at a house, if Christ dwelt there. "Yes," said he, "I do." "I am that person," said she, "of whom you inquired, and it has been blessed to my soul."

IV.

There can be no question or doubt as to what was God's original purpose in original Methodism. Wesley wrote: "God thrust us

out to raise up a holy people." Bishop Berry says: "This doctrine of holiness has been a central doctrine of Methodism from the beginning. If we would cast it out we will need to tear up the Pauline Epistles, destroy Mr. Wesley's sermons and other writings, and utterly obliterate the Hymnal. Those are full of the doctrines of the victorious life. The fact that we have seemed to be afraid to emphasize the doctrine and experience of full salvation is responsible for a lot of 'come-outism' in our time."

"I remember the time when it was quite common for pulpits to ring out the call to uttermost salvation. Those were the days of Alfred Cookman, John I. Inskip, John Thompson, Dr. and Phoebe Palmer, and others like them. But these leaders passed away and some people came to the front as advocates of holiness who were narrow and bitter and fanatical. They said and did some extravagant things. Many preachers became scared. They felt if they preached and professed holiness they would be classed as fanatics, so they quit preaching the doctrine and gave the whole business over to the promoters of wild-fire. This was a fatal mistake. It was a serious surrender. If we had been true to our commission to spread scriptural holiness, we would have retained in Methodism thousands upon thousands of our members who have gone out. We ought to have held them."

"What I plead for is that Methodism rescue these Pauline, Wesleyan doctrines from fanatical folks and again make them a vital part of our preaching and testimony. We are a holiness church. Let us proclaim it. Let us build the doctrine and experience into the very hearts and life of the Church. That will give us a new evangelistic impulse and power, and we shall again be increasingly triumphant in this and all lands."

V.

Listen, ye professing Christians, nominal churchmembers and confessed followers of Christ; ye who spend your God-given money on the movies, theaters, dances, card parties, gambling and beer drinking. What will be your lot when God comes to judge the ungodly? Will you escape the just judgment of God when you do the same things as the worldly multitudes do? Will God make any difference because you call yourself Christian and are a member of the Methodist, the Baptist, the Presbyterian, or some other church?

VI.

Atheism is rampant throughout the country. Communism is a hotbed of the worst brand of atheism and infidelity. Fitchett, the great preacher-writer says:

"Atheism can never be translated into conduct without an element of wickedness. To hold atheism as a creed is to break with reason. Atheism cuts the very sinews of morality. It is a good thing for society that many atheists are better than their creed. There is the same difference between atheism and faith as between Nero and Paul. Atheism is the denial of all authoritative ethics. If conscience as the order of the moral sense is dismissed, atheism can furnish no worthy substitute. A faith in God begets a thousand hopes, heroisms, aspirations, which perish in the presence of atheism."

"To enthrone atheism is to give us a mindless world, a hopeless grave and an empty heaven. Imagine, if you can, a society of

(Continued on page 7, col. 3)

EXPERIENCES OF A CIRCUIT RIDER

E. Hampton Barnett

ONE of the most unusual experiences which has come into the life of the Circuit Rider was an invitation to hold a revival in a Baptist Church. The official delegation arrived on Sunday afternoon with the pastor as the spokesman. He said: "It is a little unusual for a Baptist preacher to come to a Methodist preacher to secure his services for a revival in a Baptist Church; but you were called unanimously to conduct the meeting." We arranged our dates, and to open a more delightful association the Circuit Rider suggested that the church secure a Presbyterian preacher to lead the singing. This was done, and the meeting began with a full house, and continued with overflow congregations every night for eleven nights. More than 1,500 chapters in the Bible were reported read during the meeting; more than 50 conversions were reported; the whole community was revived in its friendship and good will.

In this meeting the old statement "Once in grace, always in grace," broke down completely, and many backsliders came to God and renewed their first love. The day of forsaking the first love is upon us with fearful vengeance. The home has forsaken its first love, divorces are raging, churchmembers are forsaking their first love for the church, churches are becoming empty of their former power, folks are forsaking their first love for Christ and are sinking into despair.

The church has more frozen assets than all the banks in the world. If only the vaults of human souls could be unlocked, and the doors opened to those spiritual, hidden treasures in the human heart this world would thaw out, and we would have a new zeal for spiritual life.

When this meeting closed the Baptist folk turned to the old-fashioned Methodist folk, and gave the Methodist minister an old-fashioned pounding. The day of friendship and good will is not over when the Presbyterians can sing while the Methodists preach for the Baptists, and enjoy it with great rejoicing. The church in the world is not dead when such feelings exist among brethren.

Script was used as a means of exchange, and as good as money in this community. The preacher asked the Circuit Rider-evangelist if he would take some script as a remuneration for his work. The evangelist asked if the Bible did not say, "Take no script." But when it was decided that the Bible was talking about another kind of script the Circuit Rider was delighted to share with the miners some of their hard-earned script.

These miners who carry the mountains continually on their backs, and live in the bowels of the earth, deserve our brotherly friendship and spiritual help. Their work and life are not easy. They must fight for everything they get, and when they get it they have a hard time to keep it. Miners are very responsive to the Gospel. They do not care for the superficial, nor for the make-believe. Their hard driving all day under the mountains makes them desire a salvation that will take care of them if the mountains would press them flat. The minister among these folks should be as well trained as those serving anywhere in the nation. He must have a heart with a warm glow and a friendly spirit that makes all men brothers.

The miners often put up with unreasonable religious leaders, who ignorantly present to them their interpretation of the Holy Spirit; but when they are led to see the power, goodness, and beauty of the Holy Spirit doing his office work in cleansing and purifying the human heart, they gain ground, and march with the church to spiritual adven-

tures with God. Many of the denominations have surrendered their work to untrained, ignorant, and selfish men, who prey continually on the miners, rather than *pray* with them, and lead them to God and a more abundant life.

There is a town in sight of my parsonage which is one of the largest single mining towns in the world, but it does not have a resident pastor. The denominations have culled, honeycombed, and ecclesiastically ridden it to death. The churches in my town and nearby towns have taken all the good workers and left the folks who are not able to afford cars to carry on in the camp. This makes the religious life of the community a problem which is more serious than one can imagine. When a selfish church gets hold of a selfish people and attaches them to the pews of a distant town the life in that community from which they come degenerates into sin and brings distress upon the folks.

There is no Christian reason why a community should be depleted to build up a proud church in another community. The reason for so much breakdown is right there. Folks join the church in the distant town, and immediately settle down to do as they please. They have no pastoral leadership, no pastoral visitation, no community pride and, as a result, they have a religious explosion, and backsliding is the order of the community.

Our District Conference was one of great power and glory. While the business of the district was attended to, it was not the most important thing in it all. The Gospel was served three times a day, and was preached in such a winsome way that folks said it was the best conference they had attended in years, on account of the high spiritual tide that flowed ever out toward the deep sea of human experiences. Folks will attend these conferences when they begin to do spiritual work, but so long as they degenerate into the mere gathering of facts they will continue to be unattended. There is an indication that the church is going to come out of its indifference to the kingdom of God for real service. Folks are beginning to return to the church. There is great need for more folks to get back to the Church of God where they can have abundant life.

The Road Keeps Rising.

LENA KENT.

I read these words recently, concerning the spiritual life, and they thrilled me with their truth: "There are stations, resting places, clusters of palm trees, and deep wells of cooling water on the way, but the way continues ever rising, ever coming into vastness and more splendid scenery."

It is this upward rise of the road, with the ever widening scope, and increasing beauty, of the view, that constitutes the peculiar charm and interest of the Christian life. Too many who have embraced it linger on the lower slopes. They saunter, they stroll, they dawdle. Consequently their appreciation of spiritual truth, and their spiritual experience, remain elementary. They know not what they miss.

In the Christian life, if lived with firmness of purpose, there is a constant unfolding of successive spiritual truths, as the disciple is able to bear them. ("I have yet many things to say unto you, but ye cannot bear them now"). There is "much land to be possessed;" little by little, the "sole of our foot" "treads" on it, and according to the promise (Josh. 1:3) it becomes ours. In the first joy of conversion, for example, little do we realize that, as someone has said, "Justification is a birth; sanctification is a death." Learning gradually to die, we discover more clearly

with each successive renunciation that in the spiritual life dying is the price of living. We have got hold of a profound truth, and henceforth, whatever the Holy Spirit may require of us, we shall not say no to him. For we have discovered that more death simply means more life—more of the peace of God that passeth all understanding, more of the joy unspeakable and full of glory.

How much there is to be learnt! and how sweet is the learning. As our divine Teacher leads us along the ways of holiness, as he instructs us in the art of prayer, with all its precious secrets; as he teaches us, when we enter the path of service, how to appropriate the illimitable power and authority of our risen Head; as he arouses us out of *our narrow little groove* of parochial thoughts and activities, and leads us to lift up our eyes and look on the "field" which is "the world," and enlarge our intercessions and interests with regard to his kingdom, each new lesson, new apprehension of truth and duty, is as interesting and delightful to the Christian disciple—far, far more indeed—than to the born scientist the latest results of scientific research.

Fresh light comes now in one way, now in another. Perhaps while in somewhat meditative prayer a train of thought arises, is earnestly seized on, and, in stillness of soul before God, carried to its conclusion. Perhaps some well known verse, or clause of a verse, is suddenly illumined as never before, its wealth of meaning grasped for the first time. Or, a tract, or chapter in a religious book, or talk with an advanced Christian, teaches us some glad truth we had never known, and sends us hunting for confirmatory passages.

Some of these discoveries are momentous. As Emerson has expressed it, "The epochs of our life are . . . in a silent thought by the wayside as we walk; in a thought which revises our entire manner of life, and says, 'This hast thou done, but it were better thus.'"

Then, too, the Holy Spirit puts in the way of the aspiring Christian the kind of spiritual literature best adapted to his ever increasing capacity for divine truth. How thrilling is our first introduction to the writings of the Mystics! A new world of spiritual truth seems opening to us.

If there come periods of spiritual indolence and backsliding; if we shrink from compliance with the painful light given us on some point of conduct or duty—turn away our eyes, delay, parley—the result is a complete cessation of these divine teachings, the rich unfoldings of truth, which we so loved. We long for some new thought, but in vain. We read our Bible, and no word stands out from the rest. We are hungry, but no food is granted us. For the cost of more light is, obedience to all the light we already have.

Bereavements bring precious new lessons. So do illusions when destroyed. So do unkindness and injustice. So do our mistakes and follies. So does illness. "In these is the life of my spirit," mused Hezekiah of old, when he rose from his sick-bed. They lead us into a fuller, richer knowledge of Father, Son, and Holy Spirit; into sweeter experiences of the divine love and its all-sufficiency; they imperceptibly effect the gradual transfer of our affections in great measure from the things of time to the things of eternity. And as we mount ever higher on the winding way, at every turn of the road the landscape is lovelier, the air more pure and invigorating. Come on then, comrades! As Charles Wesley sings:

"Come, let us anew our journey pursue,

With vigour arise,
And press to our permanent place in the skies."

THE HERALD PULPIT

WORDS OF GRACE

Rev. Paul S. Rees, D. D.

Text: "And they all spoke well of him, wondering at the words of grace which fell from his lips." (Weymouth)—Luke 4:22.

IN this fashion St. Luke describes the effect produced by the first recorded utterance of Jesus as he entered upon his public ministry. He has just returned to Nazareth from the scenes of his Baptism and his Temptation. The so-called Silent Years are at an end, that relatively long period of development and preparation about which we know so little. And now that those years concerning which the voice of history speaks so sparingly have run their course, we may henceforth follow his steps and wait upon his words.

It is a church scene to which we are introduced. Jesus is at worship in the synagogue at Nazareth. Unbidden he calls for the sacred scroll, turning to one of the most beautiful passages in the prophecy of Isaiah: "The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." (Luke 4:18, 19).

Had he stopped there his action would have been unconventional and amazing enough, but he did not. He proceeded to identify himself with the prophecy read and to declare its fulfillment in that very occasion: "This day is this scripture fulfilled in your ears." The day of deliverance had dawned. The clock of providence was striking the hour of redemption. The Redeemer himself was speaking, and his speech struck the keynotes of his whole message and ministry. St. Luke calls those keynotes "words of grace." And what words they are! There are four of them which we shall consider together for a few moments.

THE FIRST WORD OF GRACE IS GOSPEL

"He hath sent me to preach the gospel."

And that word, we are told, means "good news." Isaiah, looking forward to Christ, called it "good tidings." St. Paul, looking back to Christ, added an adjective and called it "glorious good tidings." The prophet spoke in hope and the apostle in realization. One was the voice of expectancy, the other the voice of experience; and the only correction that experience could put upon expectancy was a correction of enlargement and enrichment. Interestingly enough the life of Jesus both began and ended with a visitation of angels. In both instances the heavenly heralds proclaimed nothing but good news. "Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. For unto you is born this day in the city of David a Savior, which is Christ the Lord. And suddenly there was with the angel a multitude of the heavenly host praising God, and saying, Glory to God in the highest, and on earth peace, good will toward men." (Luke 2:10, 11, 13, 14.) And that, we shall readily agree, is good news.

Now recall the word spoken when he went away: "Ye men of Galilee, why stand ye gazing up into heaven? this same Jesus which is taken up from you into heaven, shall so come in like manner as we have seen him go into heaven." And that, too, is good news. Good news at the beginning, good news at

the end, and, what is more, good news between! Did not Jesus bring us good news about God? He not only made God personal; he made him paternal. "When ye pray, say, Our Father." Did he not bring us good news about life? "I am come that ye might have life, and that ye might have it more abundantly."

Did he not bring us good news about sin, or rather about release from sin? "The Son of man hath power on earth to forgive sins." And did he not bring us good news about the possibilities of a full redemption? "Blessed are they that hunger and thirst after righteousness, for they shall be filled."

In that heroic land we call Scotland, a land whose hills and lochs seem to have conspired to produce great preachers, there is perhaps no name—certainly no more than one—better known than that of Thomas Chalmers. A hundred years ago, and more, he stood at Kilmany for eight years, a young minister with brilliant gifts but without any gospel. He neither knew it or preached it. He thundered at decent Presbyterians about the heinousness of vice and theft and murder and the like. He proclaimed the law, until one memorable day he discovered a commandment hitherto overlooked: "Believe on the Lord Jesus Christ and thou shalt be saved." He believed. He was saved. Thereupon he started to preach the gospel and almost immediately he began to have conversions. When he was farewelling from Kilmany he said: "You have taught me that the only effective way to teach morality is to preach Christ."

There is music in the gospel. Nor is it the music that belongs to funerals—not a dirge of wailing minor notes but a rhapsody of rousing majors, swelling with the increase of the number of those whose hearts become attuned to its melody, reaching on, ringing on to that day when every tribe and tongue shall join in the anthem "Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him be glory and dominion forever and ever;" and breaking at last in the climax and crescendo of the final "Hallelujah Chorus," "Hallelujah, hallelujah, for the Lord omnipotent reigneth."

THE SECOND WORD OF GRACE IS LIBERTY

"He hath sent me to preach deliverance to the captives."

There is a strange and tragic irony in our modern life. It is that with all our tumult and shouting about the new freedom, the emancipation from various forms of oppressions and drudgeries which has been achieved, our sins chain us as securely as ever. Look at that gathering in that smoke-filled room. They are there in the name of liberty, bent upon abolishing an amendment to the Constitution because, as they say, it restricts their freedom—poor habit-ridden serfs, bound by fetters of evil of which they seem wholly unaware. Run the whole range of life. Look at those who are in the depths. Look at those who are on the heights. From the staggering, tattered thing who has long since surrendered to the tyranny of appetite to the millionaire who sits immured within prison-walls of selfishness and avarice, everywhere you will see how mean and shameful and debasing a slavery sin contrives to keep us in.

And is there no way out? Thank God there

is! The Lord Christ has come preaching deliverance to the captives.

John Newton, preacher, missionary organizer, hymn-writer, had rather a strange text inscribed over the mantel-piece in his study: "Thou shalt remember that thou wast a bondman in the land of Egypt, and the Lord thy God redeemed thee." It was a passage of peculiar significance to him. At 23 years of age he was the degraded victim of the most vicious debaucheries to which men can sell themselves. He knew the wild life of a sailor. He had been a slave trader in Africa until, falling so low that he could no longer carry on, he became a slave himself. An utterly wretched beggar and libertine, he at last turned from the haunts of Africa to the hedgerows of Merry England. In a storm at sea he began to pray. "In the gospel," he said, "I saw at least a peradventure of hope." His hope peradventured and his faith ventured. Then and there on the high seas the miracle of conversion occurred, and from that emancipated soul, many years later, came the words that have been singing themselves across the track of three centuries:

"Amazing grace, how sweet the sound
That saved a wretch like me!
I once was lost, but now am found;
Was blind but now I see."

Now there is a second reference to liberty in the gracious passage before us. I am come, said Jesus, not only to "preach deliverance to the captives," but to "set at liberty them that are bruised." Have we not a right to suppose that there is something significant about this double reference to freedom? I think so. Christ has a message for the bruised soul, the soul that is suffering from handicap and injury, the soul not yet enjoying that full recovery to spiritual health and vigor which he proposes to give.

Let us take an illustration from real life. Mr. Gladstone used to say that "one example was worth a thousand arguments." I learned of the case of a woman whose life for Christ and whose work for the Church, particularly in connection with foreign missions, was of the highest order. She was definitely converted while yet a young girl. Concerning her early Christian life she said:

"While listening to the deacons and pillars in the church in the weekly prayer meeting, bemoaning their many sins of omission and commission—speaking of their coldness and worldliness, their want of love and zeal, etc.,—to my young heart there came often the question, How can these things be? These Christians old in years have the same troubles I have. Cannot Jesus, the physician of soul and body, heal my soul as quickly and as perfectly as he healed the sick while on earth, saying to the leper, 'I will, be thou clean, and immediately his leprosy was cleansed.' But I lived on, having a good amount of joy in the service of the Lord, and yet, as thousands do, sinning and repenting, gaining a victory, then losing a battle, struggling, fasting, resolving, praying, hoping, longing to be free." Thirty-eight years passed, exactly the same length of time that the man of the Scriptures lay at the pool of Bethesda, when there came to this woman's city and church a professor from a theological seminary in Chicago who preached, as she expressed it, "the Higher Life." She

(Continued on page 5, col. 3)

Great Texts of Hosea.

JULIAN C. MCPHEETERS.

II.

HOSEA was a watchman on the walls of Zion. His prophetic voice reaches across the centuries to our day. The great texts of his prophecy may be likened to the beacon lights which illuminate our transcontinental airways. They are for the guidance, the warning and the illumination of the nations of all future ages, as well as for Israel of that day.

The great texts of the sixth chapter of the prophecy stand as beacon lights of the first magnitude. "Come, let us return unto the Lord: for he hath torn, and he will heal us; he hath smitten, and he will bind us up." "Then shall we know, if we follow on to know the Lord." "His going forth is prepared as the morning; and he shall come unto us as the rain, and the latter and former rain unto the earth." "O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away. For I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings."

The voice of the remnant, including those who truly repent of their sins, is heard in the words: "Come, let us return unto the Lord." This is a blessed invitation given to people in sin. It reminds us of the great invitation of the New Testament: "Come unto me all ye that labor, and are heavy laden, and I will give you rest," and "The Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take of the water of life freely." These invitations reveal the great loving heart of God as he woos and pleads with sinful men to turn unto him. The prophet Ezekiel said: "Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel?"

The way of knowledge and certainty concerning God lies in the direction of doing his will. If you are groping in doubt or darkness, heed the words in this statement of the prophet; "Then shall we know if we follow on to know the Lord." Jesus said: "If any man do his will he shall know the doctrine, whether I speak of God, or of myself." Another statement in the New Testament reads: "And they were healed as they went." The way of victory is obedience to the will of God. Doubts will vanish like a fog beneath the morning sun when we set out to do God's will. The way to prove God is to keep his commandments. The joy and assurance which come in obedience to his will remove the last vestige of doubt concerning the reality of God, his truth, and his divine revelation as found in the Bible.

Israel in her sin had temporary periods of goodness. Her religion was in spots: "For your goodness is as a morning cloud, and as early dew that goeth away." We still have people of this type. They are good on Sunday, or they are good during a revival, or good at the Easter season. But their goodness is temporary "as a morning cloud, and as the early dew it goeth away." God requires a more enduring goodness than that which is seasonal or temporary. It is the every-day, year-around goodness, and holiness of heart and life which he demands of his people. I am afraid that if some people ever get to heaven it will be necessary for them to die during a revival meeting, the Easter season, or some other special religious period. If our goodness has been as a morning cloud, and as the early dew that goeth away, we should repent and turn unto him with a steadfastness of purpose, whereby every day of our lives shall be invested in

his service, even as we engage in the every-day affairs of life.

The prophet said: "For I desired mercy, and not sacrifice; and a knowledge of God more than burnt offerings." Religious forms, rites and ceremonies are not a sufficient substitute for the knowledge of God in a personal experience. A genuine personal experience of the knowledge of God will be manifested in "mercy" in our relationship with our fellow men. Religious rites and ceremonies, without this "mercy" of which the prophet speaks, will profit us nothing. In every great spiritual revival the people must be awakened to the fact that the knowledge of God is more than "burnt offerings." Christianity is something more than church-anity. It is a vital experience of godliness definitely manifested in all human relationships.

(Continued from page 4)

listened eagerly. She learned that faith in Christ was the secret of the freedom for which she longed, but she also learned that such faith could not be exercised so long as she clung to certain selfish and worldly ambitions which the Holy Spirit revealed to her. She yielded herself in entire commitment to God and, implicitly trusting, found herself inwardly and outwardly set free. "The baptism of melting love, the gentle hush of tenderness, and rest of soul was mine." That was her testimony. Nearly forty years a bruised soul! But at last made perfectly whole by faith in a perfect Saviour!

THE THIRD WORD OF GRACE IS HEALING

"He hath sent me to heal (bind up) the broken hearted." It is a pitifully shallow reading of life that says "All's right with the world." Truth often lies nearer the observations of the pessimists than of the optimists. Self-deception is as wicked as any other kind of deception. As a matter of fact we live in a world where mystery and pain and heart-break abound. Sin will not away with any wave of the theorist's magic wand. Sorrow continues to bleed us long after our denials have consigned it to the limbo of nothingness. A gash on the heart is far worse than a cut on the face.

If you want to deal with heart-ache and heart-break, says one, forget yourself. Get busy, says another. The way to forget yourself is to lose yourself in work. Be resigned to your lot, counsels another. Be hard, develop the steely virtues of the stoic, advises another. And then comes a Voice: "Believe in God; believe also in me." "Ye shall be sorrowful, but your sorrow shall be turned into joy." Mind you, it does not read, "Your sorrow shall be succeeded by joy," but, "Your sorrow shall be turned into joy." Christ proposes that we accept in his name each sorrow as a challenge. It may be transmuted, sublimated, refined, into something more precious than gold—sweetness of spirit, tenderness of touch with others, strengthened faith in the purposes and goodness of the heavenly Father. Out of the heart of pain are won those virtues that abide as things tested by fire.

THE FOURTH WORD OF GRACE IS VISION

He hath sent me to recover "sight to the blind." Of course that marvelous ministry of giving sight to the eyes of the soul begins far back in Christ's first approaches to us. He gives us to see the emptiness of our hearts, the wretchedness of the way of evil, the cheapness of the world's tinsel that has dazzled us, the glorious possibilities of reconciliation with God and ourselves and others. That vision that came to Saul of Tarsus on the road to Damascus was fundamentally necessary to his salvation. Some wag has suggested that Saul merely suffered a sun-stroke that day. If that be true, would to God we might have a nation-wide plague of sun-strokes. Oh no, it was the rising of the

Sun of Righteousness to scatter the dense darkness of a proud-spirited Pharisee. What a transforming and effectively redemptive vision it was.

That was a sanctifying vision that came to the prophet Isaiah, when he saw the Lord of hosts and discerned in himself the uncleanness that needed to be burned out. To him there was borne the testimony: "Lo, this hath touched thy lips, and thine iniquity is taken away and thy sin purged."

That was a fortifying vision that came to the panic-stricken servant of the prophet Elisha, who could see nothing but the advancing chariots of a hostile king. But his eyes were opened in answer to prayer and he saw that the mountains were full of the horses and chariots of Jehovah.

That was an evangelizing vision that came to St. Paul when he beheld the man of Macedonia calling for help and light, with the result that the gospel spilled over into Europe from Asia and since then has been flooding the nations.

That was a heavenly vision that came to St. John amid the solitude of the Island of Patmos: "And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

The man over-kind has an ax to grind.

The Victory Habit.

Not so long ago a young chap spent three hours trying to drive a golf ball successfully over a peculiarly difficult hazard. Each time he tried he did a little better, until at last after more than a hundred times he was successful. He had expected from the beginning to be ultimately successful. The idea that he might fail had never once entered his head. He did not get mad and throw his clubs away and growl at the ball, he just simply repeated and repeated and repeated until he got what he was after. He simply was not in the habit of being beaten.

We, as Christians, need to develop "the victory habit" in our work for Christ. We know that ultimate victory is his because he paid the price on Calvary. If victory is his it is ours too, because we belong to him. This thought should give us a new spirit of determination and perseverance.

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ASBURY ALUMNI PAGE



Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

The Inspiring Book.

BY PAUL C. OVERSTREET, (A.B., 1913).



FROM the viewpoint of the practical Christian life the most important question in regard to the inspiration of the Scriptures is: Does the Bible inspire me?

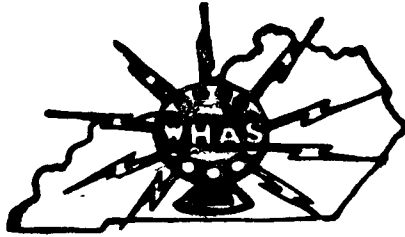
Whenever life's frustrations hem me in there is a fine little passage which smiles at me: "In all this Job sinned not, nor charged God foolishly." If such a sentence could be uttered about a man who lived a thousand years before the beginning of the Christian Era, can a 20th Century Christian afford to have less said about him? A new stiffening comes into my spine, I roll up my sleeves and say to the world: "Do your worst, I'll never holler 'calf rope!'"

I read in the first Psalm that the secret of the successful life is righteousness. Some there are who tell me that I shall attain righteousness by conforming to a pattern laid down in the Bible. But the psalmist says: "His delight is in the law of the Lord; and in his law doth he meditate day and night." That does not sound like conformity; it is more like a Newton or an Einstein investigating the laws of the physical universe. The thing has attracted attention until it has gotten hold of the emotions and consumes the person's time in its investigation. I think that Millikan has the right idea. He says: "My religion tells me that I ought; my conscience tells me *what* I ought." If that is true, then righteousness is something living, dynamic. There are no cold, lifeless facts. Every one of them is freighted with moral possibilities. Let science dig them out! If I can only grasp them in their full significance and value and build my life by them, I shall attain righteousness and the success promised.

How can I find the happy life? Jesus says: "Blessed are the meek, the broken-in," which meant to his hearers: "If you would be happy, learn to do something worthwhile and devote your whole energies to it." And so I go at my life work and give it the best that's in me, thanking the Lord for making a world so big that everyone who makes a worthy, intelligent effort can find that kind of work to do in which he can develop and express his personality.

There is something in me that wants to achieve; but I am tied down. Then I read about that group who "had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonment; they were stoned, they were sawn asunder, were tempted, were slain with the sword; they wandered about in sheepskins and goatskins; being destitute, afflicted, tormented." And yet it was this same crowd "who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens." Then the fuss and stew go out of me; I press harder against my obstacles and toil on with a song in my heart and with the assurance that God lives and leads those who have the courage to follow.

My personality wants to expand to the full measure of manhood. What are the norms for a man? As for accepting responsibility, Judah sets me a copy in his plea for the release of Benjamin: "Now therefore, I pray thee, let thy servant abide instead of the lad



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a bondman to my lord; and let the lad go up with his brethren." Jacob shows me the step for letting the passion of love grip me: "And Jacob served seven years for Rachel; and they seemed unto him but a few days, for the love he had to her." One of the psalmists gives me the cue as to my family life: "Thy wife shall be as a fruitful vine by the sides of thine house; thy children like olive plants round about thy table." Has anyone expressed loyalty to a friend more fully than Ruth did to Naomi? Who has sounded the depths of penitence deeper than David? Has anyone improved upon Solomon's descriptions of wisdom, the ideal woman, old age? What poet has caught a more exalted idea of God in nature than Amos? Whose faith in the external goodness of God has surpassed that of Habakkuk? Who has expressed a higher concept of religion than Micah?

If one would add strength, vigor and simplicity to his expression let him absorb from the Bible the spirit of the stories of the creation and of the fall and of the ebb and flow of the national life of the Hebrew people. Let him read the life story of the Christ. His life and character inspired his followers to bring to full blossom the poetry of their race. His coming was foretold by an angel to a Jewish maiden in the bloom and purity of youth. His arrival was announced by a heavenly choir to shepherds on the star-lit hills of Judea. Wise men trekked through desert sands to greet him. Word cameos give us glimpses of his expanding life, his coming manhood, the mewing of his youth in the wilderness, the power of his manhood, the charm of his personality, the inspiration of his words, the tragedy of his death, the triumph of his resurrection.

The great biblical concepts of human nature and of its moral needs have in them the power to inspire every soul who is making the quest of the good, the true and the beautiful in life. The Bible was a source of inspiration for the chisel of Michelangelo, for the brush of Leonardo da Vinci, for the pen of Shakespeare, for the music of Handel and for the life of Francis of Assisi. Seek its counsel continuously, regularly, and you too shall catch its inspiration!

Z. T. Johnson's Slate.

Eaton Rapids, Mich., July 24-August 2.
Camp Sychar, Mt. Vernon, O., Aug. 6-16.
Thomaston, Ga., August 19-30.

Conviction and Results.

The writer has just witnessed two services in which there seemed to be deep conviction upon many of the people, but it was hard to get them to move toward the altar and pray. In one of the services a number held up their hands and requested prayer for sanctifying grace. Even after such a manifestation of interest, most of them failed to come forward.

We might as well face the fact that the Devil still lives, and is contending against the souls of men. He does not intend to let a soul slip away from his clutches if he can help it. It even appears that he will not disturb some professing Christians if they do not get too deeply concerned over Holiness. But let conviction come upon the people, and he becomes very active and seductive in his attempt to keep them from God.

If we would win men to God and Holiness we must realize that two things are absolutely necessary. One is to pray, expect, and depend upon the Holy Spirit to bring conviction upon the people. The other is to create such an atmosphere of spiritual helpfulness in the services that it will be comparatively easy for people to seek the blessing their souls need. Satan makes it easy for those who serve him to stay in sin and enjoy the pleasures thereof. We must be in such a spirit of prayer and love that people who come to our revivals, camp meetings, and other services, will find it easy to seek the blessing their hearts crave.

I fear sometimes we are too complacent about spiritual matters. We do not take our Bibles to services with us very regularly. We depend upon the great preaching too much for results. We take it for granted that God will move upon hearts without importunate prayer on our part. There is a tendency many times to enjoy the services rather than to get under the burden and lift. The Lord help us, and keep us from falling into a state of spiritual contentment when there is so much that might be done for the souls of men.

Z. T. JOHNSON, PH.D.

"The Blood of the Poor."

BY H. H. SMITH.



IT would be no exaggeration to say that one will search in vain to find any person who has rendered a higher account of his stewardship of time, talents, and possessions than John Wesley. Just now we are interested especially in his stewardship of possessions—the disposition of the money that came into his hands. He lived with the utmost economy himself and gave away every dollar above his actual needs. With him this was a matter of conscience, as the following note from his diary will show:

"Many years ago, when I was at Oxford, on a cold winter's day, a young maid called upon me. I said, 'You seem to be half-starved. Have you nothing to cover you but that thin linen gown?' She said, 'Sir, this is all I have.' I put my hand in my pocket; but found I had scarce any money left, having just paid away what I had. It immediately struck me: Will the Master say, 'Well done, good and faithful servant?' Thou hast adorn-

ed thy walls with money which might have screened this poor creature from the cold. O, justice! O, mercy! Are not these pictures the blood of this poor maid? Everything about thee which cost more than Christian duty required thee to lay out is the blood of the poor."

The past few years have witnessed much suffering among the poor. For the lack of nutritious food many children will go through life with enfeebled bodies. In some cases their schooling has been seriously interrupted and they will face life with a handicap. But if all Christians were as conscientious in the use of money as was John Wesley, can we believe that a single soul would be compelled to go hungry or naked or lack for the necessities of life?

Wesley had already given away his last shilling when the poor girl came to his attention. The average person would have thought within himself: "I deeply regret that I cannot help this poor child, for I have already given away my last cent,"—and left the matter there. But Wesley was not like the "average person." He went deeper—as he always did when spiritual matters were involved—and scrutinized his habits of spending money. Seeing a picture on the wall, he questioned whether it should be there. We wonder what that picture was; for we know his frugal habits and may be well assured that it was not an extravagant use of money. But with Wesley the point was this: "People around me are suffering for food and clothing. I cannot sleep unless conscience assures me that I have practiced the utmost self-denial in order to help them."

Who would say that it is wrong for one to adorn his home with some good works of art, if he feel able to do so? We are not to judge others in such matters; but are there not many today who are spending their money selfishly while the world about them suffers? A recent authority has said that nine-tenths of the world's social ills are caused by selfishness.

"The blood of the poor!" How Wesley's words should pierce us to the heart! With far too many the question is, "How can I get the most pleasure out of my money?" when it should be, "How economically can I spend my money so as to be able to help my fellowman, who is less fortunate than myself?" If our conscience were as keen as it should be, we might be pricked to the heart as we meditate upon lost opportunities to lend a helping hand. When we read of a young man getting into bad company and committing a crime that sends him to prison for life, we might ask ourselves whether the Y. M. C. A. might not have saved him from such a life, had we contributed more liberally to the support of the Community Fund. When we read of a poor girl who has gone sadly astray, we might ask ourselves if the Y. W. C. A. might not have saved her from such a fate if we had supported that institution more liberally.

"The blood of the poor!" Is Wesley too severe when he says: "Everything about thee which cost more than Christian duty required thee to lay out is the blood of the poor?" Alas, the world is not spending its money according to the rule of "Christian duty." We are all entirely too slow in learning how to "lay up our treasures in heaven." To deny self means to say, "No" to self when the gratification of our own wishes conflict with our duty to our fellowman. A little personal book-keeping might help most of us today. Put it down and face it squarely: How much did I spend the past year, that "Christian duty" did not require, for dress, for movies, for pleasure, etc? How much did I contribute for charity and church purposes? Perusing his books, a business man was brought to himself as he read these items in his ledger: "For a poodle pup, \$15.00; for Missions, \$5.00."

Money alone cannot relieve all the distresses of the world; the human touch is also needed. We must give ourselves in sympathetic service as well as our money. But in the present economic order money is necessary to relieve the pressing wants of the less fortunate. As followers of *him* who ever had compassion upon the poor, are we doing our best to use every dollar that comes into our hands according to the law of "Christian duty?"

REQUESTS FOR PRAYER

A Friend: Please pray that the Lord will heal an only child of T. B. This is the only child of this poor mother, and her husband is dead.

Please to pray for one who is in great trouble, that a burden may be rolled away; also for their unsaved family to be brought to Christ.

Mrs. G. E.: "Pray that a sister-in-law may be healed of cancer, and for a daughter who needs an operation. Pray for me also."

Pray for a Methodist preacher who got his arm badly hurt in a car wreck. Remember my family in prayer.

Mrs. I. H.: I crave the prayers of God's people for my unsaved son who is to undergo a serious operation."

Where Do You Live?

W. BRANDT HUGHES.

Is your home in the rushes and reeds on the shore,

In the mire and the muck of the bogs?
Do you seek companions of low degree,
'Midst the turtles, the snakes and the frogs?

Or up where the fields are waving with grain,
And flowers nod in the breeze:
Where the broad highways lead off into town,

Do you dwell with the birds and the trees?
Do you live in the fogs, the mists and the rain,

In the valley o'erwhelmed with the flood:
Content to go your old easy way,
Not caring to rise if you could?

Or far, far above the tumult and din
Of the world's mad jangle and strife,
Where the wild eagle's scream goes echoing past,

Do you seek fair treasures of life?
Are your thoughts on earth and its sordid gain?

Have you answered to mammon's mad call?
Is success to be measured in dollars and cents?

Is money your god after all?
Or is your life hidden in Him who gave
His life on the cross for you?
Have you builded upon the solid rock?
Do you dare to Him be true?

"The streets of the city shall be full of boys and girls playing in the streets thereof" (Zech. 8:5).

A happy city—its streets resounding with the joyous shouting of children at their play. A safe city—the traffic rules observed, for there "a King shall reign in righteousness, and princes shall decree justice." A wealthy city—for a blessing has been called upon its corn and wine, and no famine shall be laid upon it. A holy city—for therein the people are all righteous. But it is the earthly Jerusalem of the millennial age. It is not the "city which hath foundations, whose builder and maker is God," for which we look. Ours is a heavenly, an upward calling. Our affections are to be set on things above, not on things on the earth. We must be a detached people, if the sudden coming of the King shall find us ready. A call came up the stairs a few days ago, "Are you ready?" The re-

sponse sounded, "Yes." A moment later, the first voice again: "Then, come at once!" I thought, How like that which is soon to be. Friend, be ready! For without warning will be the summons, "Come up hither!"

Hark at the Great Colored Poet Who is Now in Heaven.

"The Lord had a job for me, but I had so much to do,
I said: 'You get somebody else—or wait till I get through.'
I don't know how the Lord came out, but He seemed to get along—
But I felt kinda' sneakin' like, 'cause I know'd I done Him wrong—
One day I needed the Lord, needed Him myself—needed Him right away.
And He never answered me at all, but I could hear Him say—
Down in my accusin' heart—'Nigger, I'se got too much to do,
You get somebody else, or wait till I get through.'
Now when the Lord He have a job for me, I never tries to shirk;
I drops what I have on hand an does the good Lord's work;
And my affairs can run along, or wait till I get through,
Nobody else can do the job that God's marked out for you."

Origrams.

WALT HOLCOMB.

Off for the Orient. For the take-off I am riding the Robert E. Lee. Thinking of this marvelous, matchless man who gave his life for the Old South. Three things he hated: Secession, slavery and warfare. Yet he was caught in these systems and conformed to them.

Changing to the Seminole Limited. Thoughts carry us further back to the earliest days of this country when the Indians were driven back and the remnant of this tribe now lives in the Seminole Reservation in the Everglades in Florida. However, there are more Indians in the United States today than when America was first discovered.

Getting aboard the Empire Builder. We recall the pioneers that blazed the trail to the Northwest which we shall follow. The builders of the great railway systems that span the continent are the men whose achievements have made America great. Who would dare to build one mile of railroad today? If our great trunk-lines were pulled up and discarded, our nation would never recover its position.

What improvement in train service in the last year or so. Air conditioned cars, streamline coaches, new type engines, faster and better service, cheaper rates and reasonable meals in the superb diners. The attention given to safety removes the hazards of the public highway and assures you of a safe trip to your journey's end.

We are ready to embark on the Empress of Canada from Vancouver, B. C.

(Continued from page 2)

atheists starting off at a great risk and sacrifice to convert savage races. Atheism dries up the springs of sacrifice. It empties the universe of God. Atheism is one of the inevitable alternatives to Christian faith. Atheism is nothing more than an eternally unproved and unprovable guess: a negation, a creed without a proof black with gloom, overshadowed with tremendous risks, with no restraint for sin and no law for the conscience. It leaves the race bankrupt both in ethics and in hope."

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(Continued from page 1)

hearts of Christians; it drove them to fasting and prayer. They were made to realize the condition of friends, relatives and neighbors, and they quit their work, turned aside from their pastimes, concentrated their minds and consecrated themselves to the revival, to God, to serve. They went about and talked to the people; they prayed in the homes of the people, exhorted and warned the people. The Holy Spirit was with them and on them, and applied their warnings and exhortations. The songs were in harmony with the sermons and the burdened hearts of the Christians. They were great, solemn songs: "Show pity, Lord," "Come, humble Sinner," "Rock of Ages," "Jesus Lover of my Soul," "There is a Fountain Filled with Blood." There was no frolicking on the keyboard of the piano, no short-sleeved, naked-breasted soloist entertaining sinners and disgusting saints. There was an atmosphere of solemnity, of prayer, of holy fear, of repentance. There was a consciousness of the presence of a holy God. Zion travailed, revivals broke out, penitents were born again by the power of the Holy Ghost, believers were sanctified and great hosts of redeemed souls went flocking up the way of eternal life to God and heaven.

Is It God's Fault.

We frequently hear people speaking in very strong terms against a God who punishes sin. They say it is unthinkable that a merciful God would consign a soul to outer darkness. It is quite probable that people who speak thus have not thought their subject through with any sort of seriousness, or in a way that will enable them to come to a correct conclusion.

When a man refuses to commit his ways to the Lord; when he violates the divine law, rejects divine mercy, and defies divine judgment, lives in sin, refuses to take warning, will not repent; his thoughts, words and acts are all contrary to the will and law of God; he is stubborn, resentful, profane, impure, utterly regardless of warning and entreaty, lives and dies in wicked rebellion against God and all the offers of mercy, is such a man fit for heaven? Could he enjoy heaven? Could heaven enjoy him?

Turn men and women of this character in-

to heaven in their rebellion and wickedness, would they not destroy heaven? In order to enjoy heaven, one must become heavenly-minded; one must come into harmony with the law and spirit that reign in and rule over it. No good judge would turn criminals loose upon society when they have violated law, are impenitent, and in a state of resistance and rebellion against society and all of those laws and principles that govern and protect society.

There is nothing more foolish and carnal than to be finding fault with God because those who live in rebellion against him, die in their sins, and go out into the dark. It should be remembered that God, from first to last, has sought to warn men of the danger of sin, of sinful practices, and has pointed out to them the effects produced by sin and its fearful fruitage. Men who are utterly unheavenly in their attitude toward God and their fellows could not enjoy heaven; they are out of harmony with everything that makes heaven a place of peace, harmony, restfulness, and joy.

The tenor of Scripture teaches us that God hath no pleasure in the final punishment that comes upon a soul that lives in sin and refuses to be saved from sin and its final effect, and the punishment which, in the very nature of the universe, must be meted out to those who will not be saved. There is very illogical and unscriptural talk about a merciful God not being able to punish sin. Sinners bring their punishment upon themselves in spite of warning, entreaty, and the gracious provision that God has made for their salvation.

We have come to a time in the religious life of our country when there should be very earnest preaching on the subject of future punishment. There is no difficulty to find texts of Scripture from which to proclaim the warning message to the rebellious and sinful. The words of Christ are very plain with reference to future punishment of the wicked. Searching the Scriptures, we cannot doubt but what there will finally come a time when those who violate divine law, despise divine mercy, and challenge divine judgment, will meet with disaster and ruin in this world and the world to come. Finally, God will bring the wicked into judgment and so shut them up in a realm of darkness and sorrow that they can no longer interfere with his government in the moral universe; this fact in no way conflicts with the mercy and love of God which has so abundantly prepared for the salvation of all men. In the end, those who are lost are lost because they reject salvation, because they will to be lost, in spite of all efforts, human and divine, to save them. I doubt if we have a revival so much needed and longed for by many people, without earnest preaching on the wages of sin and the punishment that awaits those who will not receive mercy.

I Wish To Call Attention.

I wish to call the attention of THE HERALD readers to the articles appearing in this paper from Dr. J. C. McPheeters, who is pastor of Glide Memorial Methodist Church, San Francisco, Calif. We have been fortunate in securing his promise to give us a number of articles. There is a freshness, a spice and a spiritual emphasis in his contributions which are interesting and profitable. We will be glad to have our readers enjoy with us Dr. McPheeters' contributions.

Dr. McPheeters is a man who has fought a great battle out of sickness into excellent health; out of a humble sphere into a large place in the service of the Lord among his brethren. Perhaps no man in the past fifty years has made a greater impression upon the spiritual life of San Francisco than Dr. McPheeters. Less than six years ago he took charge of Glide Memorial Methodist Church in San Francisco with seventy-five discour-

aged members. He went at his work with such zeal, cheerfulness and devout determination that he won the sympathy and respect, not only of his own, but people of other churches. Glide Memorial Methodist Church has become a great spiritual center, and has near 900 members and the good work goes forward.

Dr. McPheeters' success, under the blessing of God, in the great wicked city of San Francisco proves that a man may carry in his heart those Bible doctrines which John Wesley and the early Methodists gave pronounced and special emphasis, which proved in those days, and ever afterward, that the blessing of God rests upon the gospel which offers Jesus Christ as the Savior of sinners and the sanctifier of believers. All through these years penitents are found at the altar of Glide Church. It has been my privilege to engage with Dr. McPheeters in four revivals during these five years, and I have seen the work grow with delight and appreciation. So I commend his articles to our people, and him and his church to our prayers.

H. C. MORRISON.

A Call For Prayer.

This is to notify THE HERALD readers that Rev. John Thomas, one of our beloved evangelists whose residence is at Wilmore, Ky., was taken ill while at Mitchell, S. D., camp meeting. He is now in the Mayo Brothers Hospital in Rochester, Minn., and has undergone a serious operation. I have received intelligence the operation is successful but he is very weak. Here is one of the most saintly, fruitful evangelists in a world-wide field of service. Let THE HERALD family pray for the restoration of this good man.

H. C. MORRISON.

H. C. Morrison's Slate.

Corbin, Ky., Camp Meeting, July 15-19.
Morrison Park, Glasgow, Ky., July 24-August 2.
Indian Springs, Ga., August 6-16.

Morrison Park Camp Meeting.

Do not forget that the camp meeting four miles from Glasgow, Ky., to be held at Morrison Park, begins Friday evening, July 24. Brother Brown, an intimate friend and co-worker of Sergeant York, will be our principal preacher. We are hoping to have Rev. Christie, pastor of Methodist Church in Glasgow, Rev. J. L. Piercy of Scottsville, and Rev. Verner Blair of the Glasgow circuit and other ministers with us.

Mrs. A. L. Mell will have charge of the piano, and Rev. L. D. Smith, an excellent revival singer, will have charge of the music. I, of course, the Lord willing, will be on hand ready to render any service I can. Come and be with us, pray for us, and may the Lord grant us the salvation of many souls.

H. C. MORRISON.

Ho, For Indian Springs Holiness Camp Meeting!

The camp meeting at Indian Springs begins earlier this year than usual, the date being August 6-16. Thousands are thinking of this camp and are planning to be present. Indian Springs Holiness Camp Meeting is one of the dearest spots on earth. Pray the blessing of the Lord to be with us, and come expecting to be blessed, and to be made a blessing to your fellowmen.

I should like to say to our brethren of the ministry, especially those who have not attended Indian Springs, you would not regret the time and expense involved.

H. C. MORRISON.

Subscribe for THE PENTECOSTAL HERALD today.

Something in a Name.

MRS. H. C. MORRISON.

WE often hear it said, "There's nothing in a name," but in the capture of Jerusalem by Gen. Allenby, we find that everything was in a name. One has recorded the following account of his entrance into the Holy City. "Approaching Jerusalem with his army, he wondered what were the best means of capturing the city from the Turks. He abhorred the thought of shedding blood in the city of our Lord, or of damaging its walls, for Allenby was a Christian. He then marched up to Jerusalem. Meanwhile a rumor had reached the city that a strong army was approaching, and led by one whose name, 'Allenby' meant to the Turk, 'Allah Bey'—the prophet of God. The terrifying conviction came upon the Turkish army that God was against them, and they fled, allowing General Allenby to walk into the city without a shot being fired. God used a man with such a name, for no other man could have achieved such a remarkable bloodless victory."

We have always felt that God was in this wonderful feat of the World War, for the fact that it was taken without firing a shot, or any resistance, is deeply significant. Truly, the weapons of our warfare are not carnal, but when directed by the Prince of Peace order and harmony prevail.

We regret to know that of late there is trouble in the Holy City; but who knows but things are shaping up for the final conflict; this is the thought that makes us a bit resigned to present conditions. If the Scriptures are to be trusted, and undoubtedly they are, we are to go through some trying ordeals before the Prince of Peace comes to take charge of this confused, restless, war-torn world.

Yes, there is something in a name, for we are told that HIS NAME shall be called JESUS: for he shall save his people from their sins. We are told in Acts 4:30, "that signs and wonders may be done by the name of thy holy child Jesus." In 1 Cor. 6:11, the apostle tells us that "Ye are justified in the name of the Lord Jesus." Matthew 1:23, we have our Saviour called "Immanuel," which means *God with us*.

In announcing the advent of Jesus into this world, the inspired account says, "His name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, and The Prince of Peace." Each of these names stands for characteristics of the Divine Son of God who is one and equal with the Father, and is able to fully meet the expectations of all who look to him for deliverance.

When a woman, perhaps once a total stranger to the man who has won her heart, agrees to assume the name of the one who is to be her husband, she does so with the understanding that she will share his honors, partake of the fruits of his labors; or it may be, she will have to bear his disgrace and shame, because of a wicked life; or it may be, some calamity has befallen him that may have come unpremeditated and is not wholly the result of a continuously sinful life. Many men, through heat of passion, have committed deeds foreign to their intentions, and for which they are amazed when their fit of anger has subsided. But the fact that it was unpremeditated, does not take the sting of disgrace from him, nor relieve the innocent woman of her disappointment and grief.

The reverse is equally true. How often has a man chosen a woman he has perfect confidence in; to him, there is none other that he feels so free to share his future with, and while he does not change his name, he is re-

A PERSONAL WORD.

Mrs. H. C. Morrison.

Our readers have noticed that we are again launching a drive in which we make the very generous offer to send THE HERALD to new subscribers until January, 1937, for only 25 cents. No one would accuse us of making this a money proposition, for any one knows with the low price of ONE CENT A WEEK for a copy of a sixteen-page paper, there cannot possibly be any profit; our one motive is to get THE HERALD introduced into homes where it is not known, and where its message is so sorely needed.

I am persuaded that every one will agree that we have done our part, and more; now it is up to our friends who love THE HERALD, to use some of their tithe money to send this herald of good news broadcast throughout the Nation. Those who do not have a tithe, but who have the disposition to get out among their friends, can induce them to see the advantage in this offer and secure us a nice list of subscribers. We are told in the old Book to "Sow beside all waters," and this is a most opportune time to sow seed that will produce a bountiful harvest in the days to come.

I wish there was some way of ascertaining how many have been blessed, either in conversion, reclamation or sanctification through reading THE HERALD. We have had innumerable testimonials to this effect, but for the final accounting we shall have to wait until the books are opened and the results have been made known.

Friends, can you think of any place where 25 cents can be invested that will bear gracious fruit for six months—no, not for six months, only, but on and on through the years will the messages linger in the hearts of the people who read them from THE HERALD. I believe our faithful readers are going to rally to this appeal and help us swell the number of readers of THE HERALD within the next few days. The sooner you send the names, the sooner they will get the paper, and the sooner will they get a blessing.

sponsible for the name of another assuming his own, and the reward, if it may be so called, is an untrue wife, utterly oblivious of the vows she assumed when standing at the sacred matrimonial altar, when she promised to "keep herself wholly unto the one" whose name she was to assume.

From statistical accounts there must be many women, and men as well, who are counting their marriage vows as "scraps of paper," and are plunging into the future without serious thought, it seems, of what awaits them. I believe it is said that one out of every six marriages is an "agree to quit" case, and the names of two parties are left to share the disgrace of incontinent lives. The fact is, that of recent years many look upon marriage as an experiment, with the idea back in their heads, "if things don't go to suit me, I'll quit!" But that does not right the wrong, nor give ease of conscience, but leaves dark chapters in two lives that might not have been written, had more care and prayer been indulged before the fatal step was taken.

There may be more in a name than we suspect. It may mean success and happiness, or may mean disaster and broken hearts. If there are those reading this who are contemplating, either to assume another's name, or one who has asked some woman to bear his name, let me urge you to look at the matter from every angle, pray earnestly over the contemplated step, and be unprejudiced enough to be willing for the Lord to intervene if, in his wisdom, your future would not be the happier for the change you contemplate. An unhappy marriage is one of the things to which that old adage, "Better late, than never," does not apply. The safe thing is—BETTER—NEVER! In the language of sacred Writ, "Think on these things."

Christ Today.

LESTER WEAVER.

The church today needs money for many worthy objects. Many of the people who have the money have never known Christ

and consequently have no convictions whatsoever on the matters of sobriety and purity and justice in business and industry. They do not intend to give their hearts and lives to Jesus Christ. They want false prophets who will soothe their consciences to sleep while they go on living in rebellion against Jesus Christ. If we in the ministry will peddle them some spiritual dope as Hananiah did in the days of Jeremiah they will still contribute a little money along that they will not miss. But if we, like Jeremiah, dare tell them the truth, we have a terrific fight on our hands. We are entering on a day that will take all the courage to preach a living, reigning, saving Christ that it took at Pentecost. The men that stand and the men that wobble in the next five years are going to furnish some terribly interesting religious news.

But the Holy Spirit that convicted men and women and made them cry out on the day of Pentecost and seek Christ is still here to convict and convert, if we the leaders in the Church will seek him and find him as did Peter and the Apostles long ago. Listen to Luke's account of this scene:

"Now when they heard this, they were pricked in their heart, and said unto Peter and to the rest of the apostles, Men and brethren, what shall we do? Then Peter said unto them, Repent, and be baptized every one of you in the name of Jesus Christ for the remission of sins, and ye shall receive the gift of the Holy Spirit. For the promise is unto you, and to your children, and to all that are afar off, even as many as the Lord our God shall call."

It is hard to stand up against the rich and powerful. It is hard to face hunger and homelessness for oneself and for those dependent on us. But with the coming into our hearts of the Holy Spirit will come a strange new courage that will enable us to love men's souls fervently and to hate their sins. The Holy Spirit will give us courage to cry out against men's sinful lives. Many of them will be pricked in heart and turn to the Christ who is so mighty to save. And those of us who have the Holy Spirit will find that we possess a wonderful fellowship of which this generation of religionists have known nothing. For the promise is unto us.

Liquor Destroying Ethical Foundations.

Dr. Charles Claude Selecman, Dallas, Tex., president of Southern Methodist University, in his address to the W. C. T. U. convention, Sunday, June 15, described the insidious way in which the liquor propaganda has crept into the institutions of American social and business life until even the very elect have been deceived. "A tolerance of liquor drinking has so subtly and so gradually wormed its way into luncheon clubs, lodges, all sorts of business and professional groups that even church officials who would never have dreamed of drinking or of having liquor served in their homes ten years ago have fallen under the spell. We have been destroying our ethical foundations and they must be rebuilt or we will go to ruin as surely as did the ancient cities which fell under the same sway of evil forces."

In conclusion Dr. Selecman declared, "I still believe in the good sense of the people of the United States and their power to again rise to great ethical heights. It may be a slow process—much more slowly than we came down—but I believe it will be done. There's going to be a better day. We haven't completely surrendered. As God heard the prayers of Frances Willard and her associates, so will he hear your prayers and answer your petitions. May we find our wills according to his will and may we rebuild according to his laws, then our foundations can never be destroyed."

Always room at the top, and bottom.

OUR BOYS AND GIRLS

YIELD NOT TO TEMPTATION.

Emma Rosa Bond.

"Harold, are you sick, or what is the matter?" Mrs. Edwards asked her only son, the object of her tenderest affections. "You don't seem to be your usual jolly self today. You haven't said a dozen words since we began dinner. What is wrong?"

"Oh, nothing. I'm all right. How can anybody eat and talk as much as you do? I was just thinking."

"Listen to that, Dot. Our little boy has finally begun that terrible process of thinking. I'll venture he's thinking about a certain little girl that he saw at church last night," Mr. Edwards said with a wink at his wife. "Ah, can't you leave a fellow alone?"

To tell the truth Harold was thinking about the church service the night before, but the only girl concerned was his dearly beloved sister, Margaret, who had gone to the altar the night before and was gloriously saved. Harold had been brought up in a Christian home, but not once in the nineteen years of his existence had he seriously considered his need of a Savior. Like most other unsaved young people, he expected to become a Christian some day, but he just hadn't ever thought much about it.

A revival was in progress at the church which the Edwards attended. The evangelist was one who was on fire for God and had a passion for lost souls. Several of Harold's friends had been saved. This made him pay closer attention to the sermons and testimonies. The Holy Spirit had begun to work about his heart but he can make little headway in a sinner's heart until that person realizes his lost condition. His sister's conversion had done that. Her glowing face and her conversation had made him realize that there is something to Christianity after all.

When the altar call was given that night, Harold was the first to respond. Nevertheless, despite a hard struggle and earnest prayers by friends and relatives, he was still outside the ark of safety when he returned home. He was so miserable that he could hardly sleep that night.

The same thing happened the next night. Finally, for the third time, on the last night of the revival meeting, Harold went to the altar with the determination to remain there until he received assurance from on high that his sins were forgiven and that he was indeed a child of God.

His beloved pastor, the evangelist, his mother, father and sister had all begged and pleaded in his behalf and urged him to believe on Jesus and he would be saved, but all seemed in vain.

"Oh, God, please save me," Harold cried in desperation. "I realize that I have sinned in thy sight and am unworthy of thy great love but thou hast promised, 'Him that cometh to me, I will in no wise cast out.' I will do anything if you will only save me. Here are my cigarettes. I will gladly give them up," he said as he lay his package of cigarettes on the altar. Harold had never participated in many of the pleasures of the world, but he did enjoy his cigarettes. His mother and father had always objected to his using tobacco, but he just had to smoke.

Then in an instant Harold felt his burden of sin roll away, and he arose a new creature in Christ Jesus. During the following week he was happier than he had ever been in his life.

The next Sunday Harold went home from church with one of his cousins. There were a number of other boys present, and, as was the custom, after dinner cigarettes were passed around.

"No, thanks, Jim, I don't care for a smoke," Harold told his cousin.

"Oh, go ahead and take one. All the rest of us are smoking. Your folks won't ever know. Anyway, one little smoke won't do any harm," Jim insisted.

"God will know, and you promised

him that you would give up cigarettes," the Spirit warned him. The desire of the flesh for a smoke was so great, however, that Harold accepted the cigarette. Thus he yielded to his first great temptation and it became harder and harder to overcome those that followed.

It was only a short time until Harold had drifted away from God. He tried to find consolation in worldly pleasures. He began to curse, attend worldly entertainments, and do many other things that he had not done before he first found Jesus. "And the last state of that man was worse than the first."

"Yield not to temptation,
For yielding is sin.
Each victory will help you
Some other to win."

"There hath no temptation taken you but such is common to man; but God is faithful, who will not suffer you to be tempted above that ye are able, but will with the temptation also make a way to escape, that ye may be able to bear it."

THE CHILD'S NEED.

If we could understand the needs of boys and girls,
The many helpful things that they should know,
Perhaps we would strive to show such love and truth,
As would help them purer, stronger grow.
If we could in their young hearts see the faith and trust,
And hear their low, sweet, plaintive plea to live—
The best and purest lives of Christ-likeness
I'm sure we'd ever tireless seek to give
Such love and guidance for their little tender feet,
As would help them life's best gifts to gain,
And give them strength to overcome the raging waves,
That seek to overflow their lives with pain.

Rebecca B. Liner.

Dear Aunt Bettie: For several months the Lord has had the burden on my heart to write to The Herald and tell what the Lord has done for me. In order to show you more clearly, I must first give you a glimpse of my early life. I was born in a small community a little more than two miles north of Jackson, Ky. I received my educational training in the rural school and the public high schools as far as my Junior year. But at this juncture of my life God's hand took charge of the situation, in answer to the prayers of my precious parents and others of his children. Almost suddenly he overruled, and "picking me up" as it were, lifted me out of the many dangers, and put me in Mt. Carmel School for my Senior High School year. This was the great turning point of my life—for there I saw as never before what I was missing, in refusing to give my life to the Master.

In the following March, during the regular spring revival, held by Bro. L. O. Florence, the Lord graciously met my soul in his saving grace. Failing to "pray through" and get the fulness of the blessing, I lost out during the summer months. But God seeing the deep hunger in my heart and the desire to have him in his fulness, undertook for me again.

I had been feeling for some time that God wanted me in Bible training. My heart was not satisfied; I wanted rest: the rest which I knew I could find only in Jesus Christ. In the fall of 1934, I entered the Kentucky Mountain Bible Institute. It was there that I found him afresh to my soul—first in saving, then in sanctifying power. I know the work was done. These experiences, two definite and instantaneous works of grace, have held me true and steady through the last one and one-half years.

The short time spent in K. M. B. I. are two years which shall never be forgotten. It was two years of rugged training—both in head and heart. In books, home life, social life; in his word and things Divine, and everything needful to make us well rounded young people to work in definite Holy Ghost ministries. Praise God for Spirit-filled leaders that watched over us and labored with us giving of their best to help us in every possible way.

In February of 1936 the Lord chose to show me why it was needful for me to have come to Bible School. Since early childhood I have had a special interest in Africa and African people. And I've always had a great drawing toward missionary work of various phases. As a child, and throughout my life I've often wondered why I was so different in personality and likes to so many of my associates and companions. And now I know fully, and definitely why it is. God has called me to labor as a missionary in Africa. After a little struggle of a few weeks—not because I was unwilling to go—but because I wanted everything to be definitely from God, I yielded and said a final "Yes." It was in the good old-fashioned Methodist class meeting of K. M. B. I., where I gave my first public testimony to this revelation of his will. Since that time the call has continually been more precious and my heart yearns for the time when I shall be fully prepared, and shall set foot on African soil. I feel like changing one of our old familiar hymns—"The Promised Land"—many times and singing it:

"In Jesus Christ I firmly stand,
And cast a wistful eye,
To Africa's dark and sinful land
Where my possessions lie . . .
Oh who will come and go with me,
I am bound for the promised land."

I am now in Lee City, Ky., helping in mission work under the Kentucky Mountain Holiness Association. May each of you find him everything to your hearts, and may he always find you in the center of his precious will.
Yours in Christ,

Ruth T. Hayes.
Lee City, Ky.

Dear Aunt Bettie: I enjoy reading the nice letters on page ten in The Herald. Grandmother takes The Herald. I go to Sunday school every Sunday I can. Daddy is the Superintendent. Rev. J. B. Hahn is our pastor. We like him fine. My Sunday school teacher is Wesley Tennill and I like him. I am ten years old. I have a brother eight years old. I like to go to school. I am in the fifth grade. I go to my aunt, Martha Simpson. My birthday and my mother's are the same day, Oct. 15. Have I a twin? If so, write to me. Who can guess my middle name? It begins with I and ends with E, and has five letters in it. As this is my first letter I would like to see it in print.

Pauline J. Tewmeyer.
Rt 1. Mackville, Ky.

Dear Aunt Bettie: I want to join your happy band of boys and girls. I am thirteen years of age. My birthday is Dec. 30. I have red hair and gray eyes. I am in the seventh grade. I go to Dixon School. My teacher is Miss Goffney. She is a very good teacher. I would like for you cousins to write to me. If I have a twin I would like for you to write. I have two sisters and one brother. I go to Macedonia Church. Father takes The Herald and I enjoy reading page ten.

Louise Loney.
Kings Mountain, N. C.

Dear Aunt Bettie: I am a boy ten years of age, born April 19, 1925. I have red hair and gray eyes. I go to Dixon School and am in the fifth grade. I have three sisters. Mother died April 12. I am anxious to join your band of boys and girls. We take The Herald and I enjoy reading page ten. The letters of the boys and girls are very interesting. I am glad so many other children of my age are Christians. We have a fine community. We have prayer meetings every Wednesday, and on Friday, Saturday and Sunday. We belong to the Macedonia Baptist Church where we

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have a fine preacher who is not afraid to preach the full gospel.

Ray Long.
Kings Mountain, N. C.

Dear Aunt Bettie: Would you let a little Missouri girl join your happy band of boys and girls? I am ten years old. Daddy takes The Herald and I like to read page ten. I go to the Methodist Church. I go every Sunday I can. My teacher is Mrs. Landolt. Our pastor is Rev. J. W. McKinney. Our church is not very far from home. I gave my heart to God nearly a year ago and I never want to turn back. I would like to hear from any of the cousins, and will try to answer them all.

Ruth Johnson.
Rt. 2, Farmington, Mo.

Dear Aunt Bettie: Would you let a little Kentucky girl join your happy band of boys and girls? I am seven years old and my birthday is July 22. Have I a twin? If so, please write to me. I have brown hair and eyes. Pray that my Daddy may become a Christian. We live close to the Methodist Church. Our pastor is Brother Vanhoy. I have two sisters, Beatrice, 19, and Lolita 14. We enjoy reading page ten. My pets are two bantams.

Doris Jean Lambert.
Scottsville, Ky.

Dear Aunt Bettie: Will you let an Oklahoma girl join your happy band of boys and girls? We haven't taken The Herald very long, but I enjoy reading page ten, "Our Boys and Girls." I have blue eyes and fair complexion. I am four feet, six inches tall and weigh 98 pounds. I was thirteen March 28, 1936. Boys and girls, please send me letters and your pictures with them, if possible.

Imogene Parrish.
Rt. 3, Box 139, Foss, Okla.

CHRIST SATISFIES.

I have a Christ that satisfies
The hunger of my soul;
He feeds me with that manna,
Which He provides for all.
He gives it for the asking,
Nothing have we to pay,
Accept from Him that offering
Don't wait another day.
If we are weak He makes us strong,
If blind He gives us sight,
If sick He gives us healing,
For darkness gives us light.
In Him our wants are all supplied,
He freely gives to all,
The benefits of His saving grace,
Our Christ is wonderful.

R. L. Vivian.

FALLEN ASLEEP

COMMISSIONER S. L. BRENGLE,
D. D.

Commissioner Brengle was a man of God,
A lovable man, in love with the word.
His spirit was mellow . . . words were few,
A goodly soldier, noble and true!
Hearty and affable, gentle and pure,
Humble withal, made to endure.
Devoted to Army, world . . . and home,
He never was known from God to roam.

Brengle was faithful to the NTH degree,

A real example for you and me.
He was filled with the Trinity.
Up to date he knew no laxity!
Pure in heart, intent and mind,
Especially was he among his kind.
His equal today is hard to find.
A leader, he, not lagging behind,
Transparently sweet, always neat
From his head to his feet.

Adieu! Commissioner, but not good-bye,

We soon will meet beyond the sky!
Take wings we will and to thee fly
No separation and no good-bye.
God will wipe all tears away
In that coming halcyon day
No more sorrow . . . no more tears,
Time is reckoned by days and years.
No more nights, no more fears
Adieu! dear Brengle, till Jesus appears.

Dr. Milton M. Bales.

RAYFIELD.

Arthur James Rayfield was born Sept. 1, 1880, at Silverstone, Watauga County, N. C., and departed this life June 24, 1936, age 56 years, 9 months and 23 days.

He was married to Miss Amanda Price, Sept. 15, 1903. To this union were born two children—Lawrence and Thelma. Lawrence died Sept. 8, 1921.

Besides his wife and daughter, the deceased is survived by two brothers, George P. Rayfield of Meat Camp, N. C., and John S. Rayfield, of Granite Falls, N. C. Surviving also is an uncle and aunt, a number of cousins, and many friends and neighbors.

Early in life Arthur professed faith in the Lord Jesus Christ and united with Smith's Chapel M. E. Church, South, at Silverstone, N. C., and in later years moved his membership to Granite Falls M. E. Church, South, Granite Falls, N. C., remaining a member until death.

One writer has said, "Tis noble only to be good." No doubt few men ever lived a nobler, cleaner life than Arthur Rayfield. Not only was he morally and spiritually clean, but he was a good husband, a loving, devoted father, a splendid neighbor, an honest, straightforward man of business and a fine citizen. And not only will the wife and daughter and brothers miss him but the community at large will miss him. His life has not been in vain. Those who have known him for a lifetime respect him for his righteousness. He was never known to form a bad habit. His language was clean. He loved God and humanity. He was a benediction to his home and a blessing to his town and community. At this sad and solemn hour we pay him a tribute of deepest respect and shed our farewell tears, realizing that his memory shall be dear to our hearts for years to come. Our hope of seeing him again is that of meeting him in heaven.

At this hour of grief we bow our heads and say, "Thy will be done." Sometimes it is hard to understand why things happen as they do, but if we love God we are assured that all things work together for our good and his glory.

The end came suddenly and unexpectedly, and not only as a severe shock to the family and relatives, but to the entire community. While on his way to his store Wednesday morning, June 24, he was struck by a passing truck, which threw him to the pavement, crushing his head, death resulting soon afterwards in

the Richard-Baker Hospital at Hickory, N. C.

We extend to the family our deepest sympathy, in the meanwhile pointing them to the God of all grace for comfort. May we so live that we shall reach the home of the soul some glorious day and join the hosts of God where death never comes, and where God shall wipe away all tears from our eyes. Amen.

The funeral was conducted by the writer, who is a cousin to the deceased, at Granite Falls M. E. Church, South, Friday morning, June 26, assisted by other ministers, in the presence of a large congregation, after which the body was laid to rest in the Granite Falls Cemetery.

Walter E. Isenhour.

I STAND IN WONDER AND AMAZEMENT.

Chas. L. Slater.

In my last article I told you about the glorious times of salvation that the Lord gave us in the hills of Northern Asia. May 16th my good ship "Viceroy of India" sailed from Bombay out into the Indian Ocean. We had a lovely passage across touching at Aden in old Arabia. It is said that the Queen of Sheba passed through Aden on her way to pay her respects to King Solomon. It is surely a desert for not a blade of grass grows there unless it be watered. May 23rd, we entered the wonderful Suez Canal passing the City of Suez on our left. The ship must proceed very slowly, otherwise the suction and waves from the ship will destroy the banks and ruin the Canal. I was told that when Prince Edward was going home to see his sick father King George, that they rushed him through the Canal and it did thousands of pounds worth of damage. In eleven hours we were through and were making fast at Port Said. Brother Tawfik was on hand to take me through Customs and see me safely out to the Peniel American Mission, where I met those two handmaidens of the Lord, Miss Sarah Longhurst and Mrs. Jennie Ussher. They have some 280 fine girls in this school teaching them the things that concern the Kingdom of our Lord Jesus Christ. I have enjoyed ministering to them in the school and in the church on the Lord's Day. Miss Longhurst has been here 29 years and has never gone home for a furlough. What a glorious reward she will have in that glorious day. Mrs. Ussher's snow-white hair also speaks of long years of most faithful service in the Mission Field. This work is a branch of Peniel Mission on the West Coast of the United States; also a fellow Mission of that excellent Mission in Hong Kong.

Here I am with only nine hours ride on the train from Jerusalem. I have looked forward to the time when I could tread on the very soil that my Savior trod. Went to Cook's Tourist Agency and bought a return trip ticket. The missionaries told me they were very much afraid for me to go up there where so many were being killed at this time, but I hoped against hope, and waited until the day set for my departure from Cairo. Then I went to three Tourist Agencies and they all said an emphatic "NO" including Cooks who gladly returned my money for the tickets. But ah, what a disappointment, yet by his grace I was able to change the "d" for a great big "H" and it is alright. While in Cairo I went to see the Mighty Pyramids, and as I gazed on

the greatest one, I stood in wonder and amazement. What a stupendous work that is, greater than the Great Wall of China, greater than any other work of man. Because of the intense heat I decided to ride a camel, and you would have laughed if you could have heard how that animal bawled when he saw me coming to get on, and he repeated it each time I got off or on. It is some trick to stay on when he gets up; first you go up about two feet in front then about four feet behind, then another two feet in front, then you are up, that is providing you stayed on during the operation. The inside of the Great Pyramid was very interesting to me. How they got those huge rocks up to those heights is the wonder of all time.

Not being able to go to Jerusalem I took the three hour train journey over to Alexandria. The great British Fleet is anchored here and has been for ten months; that meant that at night the streets were filled with sailors. On Sunday evening I found a Seamen's Rest Mission, and they had me sing four or five times, and how those men did enjoy it. I joined a number of them in a wonderful prayer meeting, then listened to a very simple but effective gospel message on "Come unto me." Thank God there are some spiritual boys in the British Navy; it is sadly true that the majority of them in all Navies are far from being Christian. The saloons, dance halls and brothels were crowded and doing a flourishing business. Wicked men and women of Alexandria, Cairo and Port Said are the most brazen of any place that I have ever been. The Salvation Army under the leadership of Adjutant and Mrs. Underhill from Canada, are just now opening up in Port Said. They are a fine couple, but they will need our prayers.

On my way to Cairo the train goes right through the Land of Goshen, which was Joseph's choice of all the Land of Egypt for his father and brethren. It is like a beautiful, productive garden. The people are still making bricks. I saw the Ruths and Rebeccas gleaning after the harvesters. Everywhere the oxen were treading out the corn (wheat). And everywhere the water wheels were pulling up the water out of the canals to irrigate the land. I am told that they are doing it very much the same as they did when Jesus was brought down here to be kept safe from the wicked King Herod who sought to slay him. That poor King soon went the way of all the earth, but our Lord and his glorious Kingdom are moving on to a glorious and victorious completion.

So many things here in Egypt remind me of the Bible times. Even the onions, leeks, cucumbers, and melons are still to be seen in great abundance. It is strange to see the women with the veil drawn across their faces, and they are all dressed in black, it would seem that they would smother with every part of their bodies covered except their eyes. The men are either dressed in modern clothes as our men wear, or they have on the long shirt that comes to their shoe tops. It seems to be very unhandy for the laboring man, and I notice when the boys play football they must constantly hold up this long shirt to keep it out of the way. For headgear for the men, the Fez is the universal hat, and a most uncomfor-

table hat it is for a hot country where the sun shines day after day with unrelenting fury, but again custom prevails and so does the Fez.

A few days after my arrival, Miss Warren left for a much needed furlough, and so that leaves a big gap in the ranks of the all too thin line of missionaries in this dark and needy Land of Egypt. Pray for these Peniel workers. I sail from here to England via the Island of Malta, then through France on to good old England. Pray for me.

NATIONAL CONFERENCE OF CHRISTIAN YOUTH.

The first session of the National Conference of Christian Youth convened at Bethany Camp, Winona Lake, Indiana, June 12 to 19.

Registrations for the Conference numbered eighty-five. Eleven states were represented including Georgia, Illinois, Indiana, Ohio, Michigan, Kansas, New York, California, South Carolina, Kentucky North Carolina, also one Canadian Province, Ontario.

The Conference was truly interdenominational as evidenced by the fact that eighteen denominations were represented including the Baptist, Brethren, United Brethren, Congregational, Christian, Friends, Wesleyan Methodist, Missionary, Christian Missionary Alliance, Independent, Defenseless Mennonite, United Presbyterian, Peoples, Pilgrim Holiness, Mennonite Brethren in Christ, Undenominational, Free Methodist, Methodist Episcopal, Methodist Episcopal South.

The daily schedule was crowded full of interesting and spiritual activities, including courses taught by Professor S. A. Witmer, Rev. Everett L. Cattell, Prof. Herman Baker, Dr. L. R. Marston, Rev. H. Dale Mitchell, and Mr. Arthur K. Henderson. Mrs. Lois Woods proved to be a most capable dean of women.

Of unusual spiritual uplift was the daily "Sunset Song and Praise Service," at which time testimonies were heard from young people coming from various sections of the country and from all walks in life. Immediately following the Sunset Service was an evangelistic service in charge of guest speakers, including Rev. Cattell, Dr. J. C. Massee, Prof. S. A. Witmer, Rev. W. M. Lockard, Dr. J. A. Huffman, Dr. L. R. Marston, and Rev. H. E. Wiswell.

From the very first the presence of the Holy Spirit was in evidence. As young people were faithful in testifying to what God had done for them, others were found seeking the Lord as Savior and Sanctifier. This extract from a written testimony is typical of the many written statements received as the result of the Conference, "This National Young People's Conference has proven to me that there is Holiness among young people, which I had no idea existed. There is no Holiness church in my town, but with God's help I am going to strive to live a better Christian life and attend Holiness meetings whenever at all possible and pray for a Holiness church."

We earnestly request our readers who have an interest in leading Christian young people into the blessed experience of Entire Sanctification to join us in praying for the sincere youth of our land!

John A. Huffman, Director.

National Conference of Christian Youth, Bethany Camp, Winona Lake, Indiana.

SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson V.—August 2, 1936.

Subject.—Philip's Missionary Labors. Acts 8:26-40.

Golden Text.—Therefore they that were scattered abroad went everywhere preaching the word. Acts 8:4.

Practical Truth.—We should obey the leadings of the Spirit when he prompts us to do personal work.

Time.—A. D. 33 or 34.

Place.—The southern desert near Gaza.

Introduction.—Good deacons (good stewards) should not only be able to care for the finances of the church; but they should be great soul-winners. Too often persons are elected to that office because they have an abundance of this world's goods, or because the church wishes to pay them special honor. That is all wrong. They should be elected because they are spiritual leaders and sound in doctrine. Any church can work its own ruin by putting heretics into this sacred office.

Permit me just here to quote from Arnold's Notes. The paragraph is good, and deserves repetition:

"It was Philip the evangelist who, so far as we know, was the first to carry the gospel beyond the pale of Judaism. He went to the city of Samaria and preached the gospel with a success that was remarkable, especially in view of the way the Samaritans usually held themselves aloof from Jews. While this was a notable Christian movement across the frontier, it seems evident that the early Jewish Christians did not regard fellowship with the Samaritans as a departure from the Mosaic law, as in the case of the Gentiles. Later it took a revelation from heaven to constrain Peter to go to the house of Cornelius, yet he went with John to Samaria apparently without misgivings, and preached in many Samaritan villages. The reason for this was that the Samaritans were circumcised and kept the Mosaic law substantially as did the Jews, the chief difference being that their sanctuary was on Mt. Gerizim instead of in Jerusalem. They looked for the Messiah."

Read with care of Philip's gracious revival in Samaria. You will note that as soon as the news of this revival reached the Mother Church in Jerusalem Peter and John were sent to Samaria to hold a holiness meeting. It resembles an old-fashion holiness camp meeting. I think it fair to suppose that the theme of their preaching was the sanctifying baptism with the Holy Ghost. They seem to have had an altar service very much on the order of present day altar services at holiness meetings, except that they laid hands on the seekers after the fashion of those early times. When they prayed for them they received the Holy Ghost in his baptismal office. I think it not too much for me to say they were wholly sanctified; for they had been converted under Philip's preaching, and this was their "second blessing properly so-called," to use the words of John Wesley; or to use the words of Charles Wesley in his great hymn on Love Divine, they found "that second rest." Their "bent to sin" was taken away.

Two special lessons we can learn from the text of today: (1) When

God prompts one to do personal work, let him go at once; for if God is moving at one end of the line he is also moving at the other end. Don't try to get some one else to go in your place. God has appointed you to do that work; and you will lose your reward if it is neglected. (2) One soul is a big audience, if it can be won for Christ. Jesus thought it worthwhile to preach to the fallen woman at Jacob's well, and even to reveal to her his Messiahship. Multitudes often mean but little; but those won for Christ mean everything. If the world is ever won for Christ most of the work is to be done by individuals preaching to individuals, personal work.

Comments on the Lesson Text.

26. The angel of the Lord.—Angel means messenger. We seem to have some verbal inspiration here. These seem to be the exact words of the angel: "Arise, and go toward the south unto the way (road) that goeth down from Jerusalem unto Gaza, which is desert." It is still desert. I was talking with one recently from Palestine, and asked him about water along that way. He replied that there is none there, save a spring that breaks out of the hillside and soaks into the ground. In fact, it could hardly be a desert if there was much water there.

27. He arose and went.—One admires such prompt obedience. Philip did not stop to ask the reason why. A man of Ethiopia.—This should be of interest now that Italy has so recently overrun that land with her modern armies and her munitions of war. This man was a trusted officer under Queen Candace, being the keeper of all her treasures. He was also a devout worshipper of Jehovah. In some way he had become acquainted with Jewish religion through reading the Old Testament.

28. Sitting in his chariot read Esaias the Prophet.—It would be of some interest to know what language he was reading; although I think it a fair supposition to say that he was reading the Greek translation, as that had been made in Egypt, and was well known among the Jews generally.

29. The Spirit said unto Philip.—I sometimes wonder if the Spirit spoke in audible words; but that is hardly probable. He speaks to us now without words, but speaks so plainly that we are left in no semblance of doubt as to his messages to our souls. Go near, and join thyself to this chariot.—That might look bold in Philip, but the Spirit of God was working at both ends of that line.

30. Understandest thou what thou readest?—Be careful, Brother Philip; you may insult that great man, and spoil everything. But God was in charge, so that there was no danger. The Ethiopian was searching for light. The next verse reveals the man's heart. He was humble. "How can I, except some man should guide me." "Come up, and sit with me." The place... which he read was this.—The Scriptures had not yet been divided into chapters and verses; but he was reading what is now the 53rd chapter of Isaiah. It begins properly some few verses back in the end of the 52nd chapter. It was a good

place from which to preach Christ to this hungry soul; and so Philip expounded the Word to the Ethiopian as the charioteer drove them along the way. Permit me to say that I do not suppose that this resulted in the conversion of the Ethiopian. O, no; he was God's man before that hour. He was serving God as best he could, and was acceptable with HIM; but he was turned from Judaism to Jesus Christ, just as the apostles had been when they turned from the teachings of John the Baptist to Christ.

34. Of whom speakest the prophet?—The Ethiopian could not understand to whom the prophet was referring in these strange words.

35. Philip... began at the same scripture, and preached unto him Jesus.—He had the entire Gospel before his face; so that he had a full text. He had baptism in the last verses of the now 52nd chapter and a full message of salvation in the 53rd chapter.

36. A certain water.—There has been no little trouble about this water in the desert. I've never been in Palestine; but if I ever get there I'm going to hunt that water and see for myself. Traveller after traveller has stated that there is no water along that road, save the spring to which I have already referred. But not long ago I read a statement from a man who said that a man had said that some one had told him that he found a big deep pool of water near that road, and that some one else told him that some preacher baptized him by immersion in that pool. Who can doubt the existence of that pool in the desert on the face of so clear a statement. But the gentleman failed to tell where the pool got its supply of water to keep it from drying up. I wish some one who has been on the ground would tell us the plain truth about this matter, for I want to know. Come on, ye globe trotters, and give us the desired facts. What doth hinder me to be baptized?—I see no reason why it should have been denied or postponed; for the man evidently knew what he was doing.

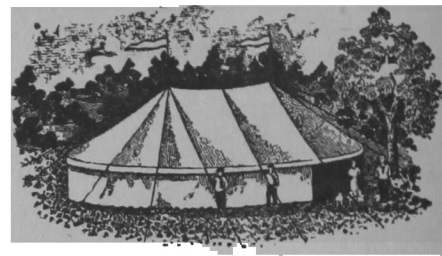
37. I shall not comment on this verse, as it is an interpolation. It is not in my old Greek Testament at all. If my recollection be correct, you will not find it in the Revised Version. I think the statement is true; but it is not Scripture.

38. Now we come to trouble. They both went down "into the water." Not only so, but "they both came up out of the water" after the baptism. That looks like a clincher for immersion; but how could Philip immerse the Ethiopian in a spring that a camel could almost drink dry? I don't know; but I do know that the Greek can be translated to and from without doing any violence to the text. Take your choice. I have neither time nor inclination to fuss about so small a matter. One fact remains clear: Philip baptized the Ethiopian candidate. That's enough.

39. The Spirit of the Lord caught away Philip.—This must have been a bodily act on the Spirit's part. It was a miracle. We are not told what the Ethiopian thought when he saw Philip no more.

40. Philip was found at Azotus.—When he hit the ground there he began another mission, and preached in the cities from Azotus on to Caesarea. Philip was all gold from his head to his feet. Good Lord, send us a few more of his type.

I am the Lord, I change not. Mal. 3:6.



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NOTICES!

The Southside Virginia Holiness Association will hold their annual camp meeting July 31 to August 9, in the new tabernacle at Wakefield, Va. The workers are Rev. George C. Heslop and Rev. D. B. Newton. A number of visiting ministers will assist in the services. There will be special music rendered by soloists, duets, quartettes and a large choir. The music will be under the direction of Rev. Heslop and O. M. Cockes; pianist Mrs. O. M. Cockes and Mrs. F. S. Traylor. Dining hall under the management of Rev. H B Hall and family

Owing to the cancellation of a meeting, Rev. L. E. Williams, Wilmore, Ky., has August 2-14 open to anyone who may desire his services. He also has the latter half of July open.

The Interdenominational Holiness Camp Meeting will be held at Buckingham, Va., July 23 to August 2. Engaged workers are Rev. Renus Olson Rev. S. D. Cox and Miss Sallie Walker. For reservations and information, address A. C. Garnett, Jr. Buckingham, Va., or J. E. Dunkum, Dillwyn Va.

The Huron County Interdenominational Camp Meeting Association will hold its 3rd Annual Camp on the Winsor School Grounds three and one-half miles south of Pigeon Mich., July 19th and closing Sunday evening, August 2nd. Sunday services will be at 2:00 and 7:30 P. M., week day services at 8:00 P. M. The evangelist secured is Rev. C. E. Myers of Brent, Ala. He brings with him a mixed quartet who will furnish the special music and singing for the entire two weeks. This camp is a new project being as stated above in its third year of existence. Great interest has been manifested in the past two years. A tent has been purchased, an organization formed with constitution and by-laws drawn up and adopted, and we are trusting the Lord for a gracious outpouring of his Spirit at this year's camp. We urge those interested in this work who are within driving distance to co-operate in making this camp a real interdenominational rallying place in this section of Michigan with the salvation of the souls of men as its primary interest and objective. For further information write the following, Rev. M. C. Beers, President, Sebewaing, Mich., Rt. 1, or Mr. Leonard Brown, Secretary, Bay Port, Mich.

THE JAMESTOWN N. DAK., CAMP MEETING.

The North Dakota State Holiness Association has just completed another camp meeting, June 18-28. It was truly a time of spiritual showers and blessings. In spite of the severe drought which is gripping the north-

west, there were more in attendance this year than for several years past, some coming from Montana, others from South Dakota, Wisconsin, Minnesota, Nebraska, and Iowa.

The meeting began with the Young People's Bible Conference, about ninety young people being in attendance. Two days were spent in listening to inspirational messages from speakers of various churches on the theme, "The Great Commission."—Rev. Lawrence Lacour's first sermon, "Dare to be Different," challenged the young people to strive for the highest type of Christian character.

The camp meeting began Friday evening. Rev. E. A. Lacour, of University Park, Ia., through his divinely-inspired messages caused the unsaved to see their need of Christ, and the Christians to seek the deeper experience of heart cleansing. Rev. Lawrence Lacour and wife, also of University Park, Ia., Marimba Artists, ably assisted with the music. Lawrence alternated in the different services with his father, giving us many inspirational and heart-searching messages. He also had charge of the young people's services, and his methods of dealing with Bible truths and practical problems gave many a young person a firmer foundation on which to build. Mrs. E. A. Lacour very efficiently directed the children's services.

Rev. H. J. Gernhardt, pastor of the Methodist Church of Oakes, N. Dak., was an able and efficient songleader.

Miss Leona Aggola, our Missionary to China, whom the camp meeting has been supporting for fourteen years, is home on furlough, and was with us most of the time. She brought us many accounts of victories and needs on the foreign field. On the last Sunday afternoon she spoke at the annual missionary rally, after which a greater portion of her salary was raised with very little effort.

Rev. Peter Deyneka, Russian Evangelist, and his family, spent several days with us, telling us of the hardships endured by Christians in his native land, and also their needs.

The material needs of the camp meeting were met in a miraculous and blessed way. The camp meeting was a real success in every way, but the best of all was God was with us, and many souls were saved and believers sanctified, and the saints were encouraged to go out and push the battle with greater faith and courage for another year. To God be all the glory.

Vera Wiley and Madeline Brown.

NEBRASKA STATE HOLINESS CAMP.

William A. Washington, colored bishop from California, Mr. D. Blanchard Leightner, Mrs. Huffman, and I were the workers in the Nebraska State Holiness Camp at the State Fair Grounds in Lincoln, June 12-29. Mr. Leightner assumed full charge of the music of the camp, being assisted by a colored male quartette from Jackson, Miss.

To the glory of God we report that this camp was mightily blessed of him; constantly the shouts of victory could be heard as messages were honored by the Holy Spirit. Although no accurate account was kept of the number of seekers, from the first evening service to the last, many sought and found victory in him.

Through the kind foresight of

President Dunn and his capable Board, free entertainment was provided to ministers and their families, and to all young people. This brought new life to the camp, and proved to be a great help.

As this was our first experience in teaming with one of the colored race, we found it to be enjoyable and inspirational. Bishop Washington's Christlike life, and soul-inspiring messages are long to be remembered. We truly thank God for his leading us to Lincoln and pray that our many friends there may go on to greater victories in his name.

John A. Huffman, Evangelist.

RED ROCK'S 68TH CAMP.

On Sunday, July 5th, Red Rock Camp, located near St. Paul, Minn., closed its 68th year in gracious victory. God richly blessed many souls during the ten days of the encampment. Some two hundred people knelt at the altar.

Our main workers this year were Rev. John Church of Winston-Salem, N. C., and Rev. H. E. Jessop, of Chicago Evangelistic Institute, recently come from England. Both of these evangelists gave us excellent service.

Bishop Brenton T. Badley, of India, was with us for three days near the opening of the camp. His presence and his messages were a benediction and a challenge alike to all who came to the ground. Bishop Badley is one of the outstanding missionaries of our day, preaches a full and free gospel, and fits in beautifully on the camp meeting schedule. His visit at Red Rock will long be remembered.

Dr. Iva D. Vennard directed the Young People's Meetings. The most hopeful fact about Red Rock Camp is the large attendance of young people. Miss Julia Hibbard was in charge of the children's meetings. The Fletcher College Male Quartette directed the music and Mrs. Lois Kocher presided at the piano.

Dr. G. C. Vallentyne continues as the able and beloved President of the Association. Mr. Carl D. Michelson continues as Treasurer and Rev. Albert Wiuff of Nerstrand, Minn., was elected Superintendent of grounds.

God gave his blessing not only on the spiritual affairs of the camp but in temporal matters as well. Sufficient contributions and pledges were received to take care of the current bills and also to reduce the standing indebtedness. We had ideal weather during the entire ten days of the camp. Truly we have reason to be grateful to our Heavenly Father for the 1936 Red Rock Camp Meeting.

Wallace G. Mikkelsen.

REVIVAL ECHOES.

My May revival was in Carbondale, Ill., with Rev. and Mrs. Leonard Metcalfe. It was a time of refreshing to our souls. God gave us liberty and power. This was my second meeting with these good people; one about three years ago when they were located at Centralia, Ill., at which time God gave us a gracious revival with many souls praying through to victory. We labored hard at Carbondale. It being a college town and so many programs in the month of May people were interested in other things other than the revival, yet a group of students attended and were greatly blessed. Mrs. Metcalf is a fine musician and had charge of the music each evening, also singing special numbers

ASBURY COLLEGE—A FULL SALVATION SCHOOL

Henry Clay Morrison, D. D., LL.D., President.

A STANDARD SENIOR COLLEGE. Credits are accepted in full by the University of Kentucky and the Kentucky State Department of Education. Member Association of Kentucky Colleges and Universities. Member Association of American Colleges.

A DYNAMIC CENTER OF SPIRITUAL POWER for those contemplating Christian service at home or abroad, but furnishing basic courses for the regular professions of life. Asbury College is noted throughout the nation for its fidelity to John Wesley Methodist standards. Its good fellowship and spiritual atmosphere are unusual.

EXPENSES. Literary tuition, \$160.00; Incidental Fees, \$36.00; Room, light, heat, \$80.00; Board, \$128. Total cost for the year approximately \$402.00. Literary tuition, room rent, and incidental fees payable one-half (\$138.00) at opening of each semester. Board payable at the rate of \$14 monthly in advance.

INDUSTRIAL Scholarships. A limited number of self-help positions available to students who room and board at the college. \$40.00 each semester is credited on room rent to those with full allotment of such work. For further information write Dr. Z. T. Johnson, Vice-President, Wilmore, Ky.

to the delight of all. I was entertained in the parsonage and will always remember them as humble and sympathetic workers.

My June meeting was at Fairfield, Ill., with Rev. L. W. Cralley and wife. Here I met the 'workingest' and 'prayingest' band of people I believe I ever saw. They know the worth of prayer. Some prayed through to victory and God came to own and bless. I was entertained in a home where the lady came from the dear old south and with her southern hospitality made my stay very pleasant. Many neighboring pastors attended this revival.

I am preparing my slate for the coming year and have an open date beginning the first of the year.

Evangelist Eula B. Crouch.

Rt. 1, Lawrenceville, Ill.

A LETTER TO A YOUNG CONVERT.

Dear Young Pilgrim:

I was much encouraged to hear your flaming testimony at N—, and believe that God is helping you to launch out on him so that you may be able to testify of what God has done for you in no uncertain terms, and more than that, God will save some one through you. The devil is after you, as well as all other people who are bright and hot in their experiences. Do not listen to him at all. Go ahead in Jesus' name. Salvation! O, how I love it this morning. It is good when everything else fails. When every plan we have made has fallen to the ground God has his plan, and sooner or later he will bring it on the scene, and it will just fit your life. You will say, O how marvelously the Lord has led. I do not see anything to look down our nose about. Jesus' face is always bright.

I have precious times waiting on God in prayer these days. The bottom falls out of the heavens once in a while. It seems that even now I can punch a hole in the glory world and receive my portion. I never experienced so much of the power and love of God. Truly the floods are coming. I can hear them breaking down every barrier of opposition and sweeping on. I never felt so hungry to see people blessed and made ready for heaven.

Is it not a wonderful privilege we have of working in his vineyard? We are "workers together with God." Our efforts are faint and weak, but when God is in it there is something done in his name. Some of these days the tide of eternity will come in, and then nothing more can be done for lost men. Let us work with all our might while these days of time last. In this way we will prepare ourselves more for eternity.

I know the zeal you feel as a newly converted soul. Do not let it abate, but fan it to a mighty flame. Go out and compel the wanderers to come in. Go in his name who died to redeem all men from the curse of a broken law and reconcile them to the Divine favor.

"Rescue the perishing, care for the dying,
Snatch them in pity from sin and the grave;
Weep o'er the erring one, lift up the fallen,
Tell them of Jesus the mighty to save."

You will receive many sneers and hard knocks in the world, but it is blessed to know that the Savior is leading the way, and that we are in the center of his will.

Spend much time waiting on God in prayer, as much as is possible, pleading for the lost, pleading for power to reach them. Jesus says to us as he did to his disciples, "Tarry in the city of Jerusalem until ye be endued ('clothed,' the meaning in the original) with power from on high." Luke 24:49. It would be a good idea to read the entire chapter. It is so wonderful. We need power to save souls, then let us get the full armour of God on. Do not forget to read God's Word daily. It is our lamp.

Your friend in Jesus,

R. C. Dunbar.

We have eight copies of Peloubet's Notes on the Sunday School Lesson for 1936. We offer them at \$1.00 each while they last.

FOURTH ROUND, CARLISLE DISTRICT, KENTUCKY CONF.

Mt. Carmel, Orangeburg, July 25, A. M.

Helena and Mt. Tabor, Helena, July 26, P. M.

Brooksville, Concord, Aug. 2, A. M.

Moorefield, Moorefield, Aug. 2 P. M.

Tollesboro, Bethel, August 9, A. M.

Paris, August 9, P. M.

Tilton, Tilton, August 12, P. M.

Sharpsburg and Bethel, Bethel, August 13, P. M.

Saltwell, Wagoner's Chapel, Aug. 16, A. M.

Carlisle, August 16, P. M.

Vanceburg, Reynolds, Aug. 23, A. M.

Germantown, Salem, Aug. 23, P. M.

Oxford, August 30, A. M.

Hutchison, August 30, P. M.

Warner P. Davis, P. E.

Arnold's Practical Commentary on the Sunday School Lesson for 1936, 60c, or two for \$1.00, while they last.

Now ye are clean through the word which I have spoken unto you. John 15:3.

EVANGELISTS' SLATES.

ANDREWS, OTIS G.
(General Evangelist, 863 Tulley St., Memphis, Tenn.)

ARMSTRONG, C. I.
(Chazy, N. Y., Box 96)
Hillsboro, Wis., July 16-26.
Galena, Ohio, July 30-Aug. 9.
Houghton, N. Y., August 20-30.

ARTHUR, FRANK E.
(2014 W. Hancock St., Detroit, Mich.)
Alaska, Alberta, Canada, July 17-26.
Renfrow, Okla., July 29-Aug. 9.
Wichita, Kan., August 13-23.
Haviland, Kan., August 23-Sept. 6.

BECK BROTHERS.
(1370 So. 3rd St., Louisville, Ky.)
Indianapolis, Ind., July 5-Aug. 10.

BEERY, J. A.
(3720 So. Wigger St., Marion, Ind.)

BENNETT, FRED E.
(1321 Stever Ave., Flint, Michigan.)

BLACK, HARRY
(Newsboy Evangelist, Holiness-Prophetic Evangelism, 511 Coleman Ave., Los Angeles, Calif.)
Moosejaw, Canada, July 16-26.
Richland, N. Y., August 23-Sept. 1.

BRASHER, J. L.
(Attalla, Ala.)

BUDMAN, ALMA L.
(Muncy, Pa.)
Greenleaf, Idaho, August 9-19.

BUSSEY, M. M.
(535 Kendall Ave., Los Angeles, Calif.)

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Scottsville, Texas, July 23-Aug. 2.
Lexington, Tenn., August 3-16.
Clarksburg, Md., August 20-30.

CARNES, B. G.
(Wilmore, Ky.)
Albany, Ky., August 3-16.
Albany, Ky., August 17-30.

CARTER, JORDAN W.
(Wilmore, Ky.)
Tilden, Ill., July 16-26.
Ava, Mo., August 2-23.

CHURCH, JOHN R.
(Gen. Evangelist, 636 S. Green St., Winston-Salem, N. C.)
Wilmore, Ky., July 23-August 2.
Catawba, N. C., August 18-23.
Salem, Va., August 28-Sept. 6.
Warrensburg, N. C., Sept. 20-Oct. 4.

COCHRAN, HERMAN L.
(Fort Worth, Texas)

CORBIN, BRUCE B.
(Box 524, Guthrie, Okla.)
Evangelistic Prophetic Bible Conferences, Tent Meetings.

COUCHENOUR, H. M.
(240 Grove Ave., Washington, Pa.)
Jerusalem, Ohio, July 20-Aug. 2.
Lawson, Ky., August 20-30.
Bethany, Ky., Sept. 2-13.

COX, DORSEY M.
(1148 Bristol Terrace, Akron, Ohio)
Winchester, Ind., July 19-Aug. 2.
Staunton, Va., August 20-30.

COX, F. W.
(51 6th St., S. E., Massillon, Ohio)

COX, W. R.
(712 Silver Ave., Greensboro, N. C.)
Wilkinsburg, Pa., July 12-26.
Wheeling, Ind., July 31-Aug. 9.
Ithiel, Vt., August 11-23.

CROUCH, EULA B.
(Evangelist and Children's Worker, Lawrenceville, Ill., Rt. 1)

CROUSE, J. BYRON
(Rt. 3, Box 476, Greensboro, N. C.)
Pennhook, Va., July 16-26.
Eldorado, Ill., July 30-Aug. 9.
Frankfort, Ind., August 14-23.
Delanco, N. J., Aug. 23-Sept. 6.

CUNNINGHAM, MOODY B.
(Box 2372, DeSoto Sta., Memphis, Tenn.)

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)

DILLON, W. R.
(Evangelist, Holton, Ind.)

DONOVAN, JACK
Portsmouth, Ohio, Aug. 2-16.

DUNKUM, W. B.
(1353 Hemlock St., Louisville, Ky.)
New Richmond, O., Sept. 12-27.

EDWARDS, L. T.
(Accordianist, Preacher, Song Leader, Illustrated Messages, 27 So. 6th St., Arkansas City, Kan.)
Sallisaw, Okla., July 5-26.

EDWARDS, WESLEY G.
(Prophetic Conventions, Illustrated, 415 Kendall Ave., Los Angeles, Calif.)

FAGAN, HARRY
(Blind Singer, Pianist and Children's Worker, Shelby, Ohio.)
Norwalk, Ohio, July 27-Aug. 9.

FERGUSON-CSEHY EVANGELISTIC PARTY.
(Dwight H. Ferguson and his Csehy Musical Messengers, Cardington, Ohio)
Gravel Switch, Ky., July 22-Aug. 2.
Bessemer, Ala., August 12-23.
E. Birmingham, Ala., Aug. 25-Sept. 6.

FINGER, MAURICE D.
(Lincolnton, N. C.)
Prestonburg, Ky., July 21-Aug. 2.
Circleville, Ohio, August 19-30.

FLEMING, BONA
(2952 Hackworth, Ashland, Ky.)
Clinton, Pa., July 24-Aug. 2.
Conneautville, Pa., August 2-9.
Circleville, Ohio, Aug. 21-30.
Jackson, Ohio, Aug. 31-Sept. 13.

FLORENCE, L. O.
(208 So. Walnut Ave., Wilmore, Ky.)
Bradyville, Tenn., July 22-August 9.

FOSTER, J. W.
(Manchester, Ohio)

FOWLER, W. C.
(427 N. 7th St., Cambridge, Ohio)

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Olton, Tex., July 19-Aug. 2.
Siren, Wis., August 5-16.
Kearney, Neb., August 20-30.

GAUGH, L.
(903 E. High St., Lima, Ohio)

GOODMAN, M. L.
(Ionia, Mich., 408 1/2 W. Wash. St.)
Hopeton, Okla., July 23-Aug. 2.
Staunton, Va., August 21-30.

GREGORY, LOIS V.
(Waterford, Pa.)

GROGG, W. A.
(418-24th St., West, Huntington, W. Va.)

HAMES, J. M.
(Greer, S. C.)
Conneautville, Pa., July 31-August 9.
Johnstown, Pa., August 10-16.

HANKS, W. W. AND WIFE.
(2340 Central Ave., Ashland, Ky.)
Portsmouth, Ohio, July 21-August 2.
Mulberry, Ohio, August 11-23.
Evansville, Ind., Aug. 25-Sept. 6.

HOOPER, L. S.
(Tionesta, Pa.)
Baltimore, Md., July 13-26.
Freeport, L. I., N. Y., July 29-Aug. 9.

HUSTON, R. D.
(212 Maple Ave., Wilmore, Ky.)
Niangua, Mo., August 16-Sept. 1.

HUMMEL, ELLIS
(Cincinnati, N. Y.)
Solsberry, Ind., July 20-26.
Lower Salem, Ohio, July 27-August 5.
Port Crane, N. Y., August 6-16.
Halifax, Pa., August 20-30.
Shippensburg, Pa., Aug. 31-Sept. 13.

JENKINS, ROSCOE
(Carrollton, Ky.)
Letts, Ind., August 6-16.
Greenfield, Ind., August 20-30.

JOHNSON, ANDREW
(Wilmore, Ky.)
Kingfisher, Okla., July 7-27.
Atlanta, Ga., August 2-9.
Waynesboro, Miss., August 14-23.
Beverly, Ohio, August 25-Sept. 4.

JOPPIE, A. S.
(1117 Liberty St., Allentown, Pa.)
Denton, Md., July 24-Aug. 2.
Owosso, Mich., August 7-16.
Frankfort, Ind., August 16-22.

JUSTUS, KARL B.
(Evangelist, Brown's Hillcrest Home, Indiana, Pa.)
Prophetstown, Ill., Sept. 20-Oct. 3.
Geneseo, Ill., Oct. 4-18.
Monroeton, Pa., Nov. 1-Dec. 6.

KELLER, J. ORVAN AND WIFE.
(Evangelist, Singers, with Hawaiian Music, Logan, Kan.)
Bladen, Neb., July 26-Aug. 9.
Belleville, Kan., August 19-30.
Ames, Kan., Sept. 1-13.

KENDALL, J. B.
(118 Forest Ave., Lexington, Ky.)
Dustin, Okla., August 2-23.

KUTON SISTERS.
(Singing and Playing Evangelists, 777 Lehman St., Lebanon, Pa.)
Reading, Pa., July 17-26.
Spring Grove, Pa., July 27-Aug. 2.
Pitman, Pa., August 9-19.
Sunbury, Pa., August 21-30.

LEWIS, M. E.
(Engineer-Evangelist, 421 So. 16th St., Terre Haute, Ind.)
Greenville, Ill., July 29-Aug. 9.

LEWIS, M. V.
(517 N. Lexington Ave., Wilmore, Ky.)
Ninety-Six, S. C., July 20-30.
Mendon, Ohio, August 2-16.
Glenmorice, W. Va., Aug. 17-30.

LEWIS, JOS. H.
(Wilmore, Ky.)

LEWIS, RAYMOND
(Song Evangelist, 316 Euclid Ave., Van Wert, Ohio)
Galena, Ohio, July 31-Aug. 9.

LINCOLN, F.
(Gary, Ind.)
Peoria, Ill., July 23-August 2.
Eckerty, Ind., August 6-16.
Sherman, Ill., August 20-30.

LINN, C. H. JACK, AND WIFE.
(Oregon, Wis.)
Aliceton, Ky., August 1-12.
Oregon, Wis., August 14-Sept. 7.

LONG, CLAUD H. AND SISTERS.
(3335 N. 29th Ave., Denver, Colo.)
Columbus, Ind., July 6-22.
Richmond, Ind., July 23-August 2.
Clinton, Pa., August 3-16.

LYON, REV. AND MRS. OSCAR B.
(New Albany, Pa.)
Belleflower, Mo., July 5-Aug. 1.

MAY, LOUIS.
(Alexandria, La.)
Marksville, La., July 15-30.

McCOMBS, CLYDE AND SON.
(Preacher, Cornet, Euphonium and Xylophone, 2421 Dilman St., Terre Haute, Ind.)

McCRORY, WILBERT T.
Lasure, Ind., July 10-26.

MILBY, E. CLAY
(Greensburg, Ky.)
Wilmore, Ky., July 23-August 2.
Shawnee, Okla., August 9-21.
Richland, N. Y., August 23-Sept. 6.

MILLER, JAMES.
(1114 King Ave., Indianapolis, Ind.)
Ft. Wayne, Ind., July 16-26.
Findlay, Ohio, August 6-16.
Cape Girardeau, Mo., Aug. 23-Sept. 6.

MINGLEDORFF, O. G.
(Blackshear, Ga.)

MOORE, JOHN E.
(Song Evangelist, 2923 Troost Ave., Kansas City, Mo.)
Tilden, Ill., July 16-26.
Medford, Okla., July 30-August 9.
Cherokee, Okla., August 13-23.
Oakland City, Okla., Aug. 27-Sept. 6.

MORROW, HARRY W.
Kampsville, Ill., August 14-24.
Flint, Mich., Sept. 13-27.

NETTLETON, GEORGE E.
(302 E. Nineteenth St., Sioux Falls, S. D.)

OVERLEY, E. R.
(54 W. Central Ave., Delaware, Ohio)
Ashland, Ky., July 15-August 2.
Falmouth, Ky., August 5-25.

OWEN, JOSEPH.
(Boaz, Ala.)
Arab, Ala., July 21-28.
New Albany, Ind., July 30-Aug. 9.

PAGE, LOREN E.
Henagar, Ala., July 19-August 2.
Portsmouth, Ohio, August 2-16.

PAPPAS, PAUL JOHN
(314 Disston St., Tarpon Springs, Fla.)
Greenwood, S. C., July 23-Aug. 2.
Madison, Fla., August 3-16.

PARKER, J. R.
(415 North Lexington Ave., Wilmore, Ky.)
West Mansfield, O., July 12-26.
Milton, Ky., July 31-Aug. 9.
Upton, Ky., August 10-23.

PAUL, JOHN
(University Park, Iowa)
Alexandria, Va., July 16-26.
Atlanta, Texas, August 6-16.
Athens, Ohio, Aug. 23-Sept. 6.

POCOCK, B. H.
(133 Parkman Rd., N. W., Warren, Ohio)

POLOVINA, S. E. (Methodist Sam)
(Alta, Iowa)
Crystal Lake, Neb., August 15-26.
Mt. Etna, Ind., Sept. 1-30.

QUINN, IMOGENE
(909 N. Tuxedo St., Indianapolis, Ind.)
Petoskey, Mich., July 12-August 2.
Pickford, Mich., August 2-30.

REED, LAWRENCE
(Damasco, Ohio)
Owosso, Mich., August 7-16.

REES, PAUL S.
(1400 E. 78th St., Kansas City, Mo.)
Monroe, Ind., July 21-28.
Wichita, Kan., August 13-23.
Richland, N. Y., Aug. 25-Sept. 6.

RIDOUT, G. W.
(Pentecostal Publishing Co., Box 774, Louisville, Ky.)
Lincoln, Neb., July 21-24.
Lincoln, Neb., July 26-August 2.
Letts, Ind., August 10-16.

ROBERTS, T. P.
(321 Belview Ave., Wilmore, Ky.)
W. Mansfield, Ohio, July 12-26.
Spotsylvania, Va., August 2-11.

ROGERS, MONNA M.
(Westerville, Ohio)

SHAW, BLISH R.
(Song Evangelist, 1463 103rd Ave., Oakland, Calif.)

SMITH, L. D.
(Singer, Evangelist, Young People, Asbury College, Wilmore, Ky.)
Glasgow, Ky., July 24-August 2.
Pleasantview, Tenn., August 16-22.

STUCKY, N. O.
(41 West Park Ave., Columbus, Ohio)
Columbus, Ohio, July 13-29.

TERRY, THOS. L.
(Preacher and Singer, Stanford, Ky.)
Aliceton, Ky., August 1-16.
Oregon, Wis., August 18-29.
Groveland, Ill., Aug. 30-Sept. 6.

THOMAS, DANIEL LLOYD
(1713 Johnson St., Keokuk, Iowa)

THOMAS, JOHN
(Wilmore, Ky.)
Eaton Rapids, Mich., July 24-Aug. 2.
Portage, Ohio, August 13-23.
Millersburg, Ohio, Aug. 24-30.

TULLIS, W. H.
(Loyalton, So. Dak.)

VINSON, R. H.
(Song Evangelist, Wilmore, Ky.)
Salvisa, Ky., June 15-July 26.

WILSON, D. E.
(38 Frederick St. Binghamton, N. Y.)
Kricktown, Pa., July 20-26.
El Dorado, Ill., July 30-Aug. 9.

WILLIAMS, L. E.
(Wilmore, Ky.)
Water Valley, Ky., August 14-23.

WOOD, HENRY ALONZO
(Box 245, Crystal Springs, Miss.)
Pleasant Grove, Miss., July 31-Aug. 7.
Little Rock, Ark., August 23-30.

ZEITS, DALE G.
(608 W. Freeman St., Frankfort, Ind.)

Camp Meeting Calendar

GEORGIA

Atlanta, Ga., Aug. 2-9. Workers: Rev. Andrew Johnson, Chas. D. Tillman. Write Charlie D. Tillman, Tillman's Crossing, Atlanta, Ga.
Indian Springs, Ga., August 6-16. Workers: H. C. Morrison, C. W. Butler, C. M. Dunaway, Homer Jenkins, J. M. Glenn, R. F. Burden. Write Mrs. T. H. Clark, Bradenton, Fla.

ILLINOIS

Normal, Ill., August 20-30. Workers: Rev. F. Lincicome, Rev. Willa D. Caffray, McKinley Sisters. Write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill.
Kampsville, Ill., August 13-23. Workers: Rev. H. W. Morrow, Rev. H. P. Thomas, Russell and Leona Metcalfe. Write Mrs. J. P. Subling, Kampsville, Ill.
Sherman, Ill., July 30-August 9. Workers: Rev. Jarrett Aycock, Mrs. Dell Aycock, Rev. Della B. Stretch. Write Mrs. Bertha Ashbrook, 451 W. Allen St., Springfield, Ill.

Tilden, Ill., July 16-26. Workers: Dr. Jordan W. Carter, L. R. Woodrum, John E. Moore. Write Ardell Rees, Tilden, Ill.
Eldorado, Ill., July 30-Aug. 9. Workers: Rev. David Wilson, Rev. Lloyd Nixon, Prof. Byron Crouse, Miss Mary Olive, and Miss May Paul. Write Rev. J. B. Lamb, Marissa, Ill.

INDIANA

Alexandria, Ind., July 24-Aug. 2. Workers: Rev. Jos. H. Smith, Mrs. Joseph Smith, Rev. Cohen Beskin, Rev. Wayne and wife. Write W. H. Hansing, Urbana, Ind.

Cleveland, Ind., August 21-31. Workers: Rev. Roscoe Jenkins, Rev. Flora N. Chatfield, Rev. B. O. Crow and wife. Write Hansel Williams, Sec., Rt. 6, Greenfield, Ind.

Fairmount, Ind., August 22-30. Workers: Rev. A. L. Vess, Rev. W. D. Correll, Rev. Clifford Hoover, Miss Dorothy West, Rev. Vestal Van Matre, Rev. H. T. Hawkins. Write Rev. E. L. Glover, Sec., 146 So. Eighth St., New Castle, Ind.

Letts, Ind., August 6-16. Workers: Dr. G. W. Ridout, Rev. Roscoe Jenkins and the Bates Sisters. Write Mrs. J. E. Carder, Letts, Ind.

Ramsey, Ind., August 13-23. Workers: Mack Anderson, E. C. Martin, Clifford G. Rife and wife, and Mrs. Pearl Martin. Write Dallem N. Davis, Salisbury, Ind.
Silver Heights, New Albany, Ind., July 30-August 9. Workers: Rev. I. M. Hargett, Rev. Joseph Owen, Mr. and Mrs. R. A. Shank, Mrs. Pearl Martin. Write A. A. Stone, Sec., 2431 Wallace St., Louisville, Ky.

Winchester, Ind., July 19-August 2. Workers: Rev. Bemis G. Carnes, Dorsey Cox. Write E. Barr, Sec., Winchester, Ky.

IOWA

Keokuk, Iowa, August 21-30. Workers: Rev. G. W. Ridout, Robt. Joageward, Dick Halder Quartette. Write Mrs. F. A. Oilar, 1027 Timea St., Keokuk, Iowa.

KANSAS

Minneapolis, Kan., July 19-August 2. Workers: Rev. and Mrs. H. Robb French. Write H. O. Brunkauw, 805 N. Rothsay, Minneapolis, Kan.

Topeka, Kan., July 27-Aug. 2. Workers: R. G. Finch, R. L. Kimbrough, O. H. Nater, H. C. McKinley. Write W. L. Armstrong, 6451 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., August 13-23. Workers: Rev. Paul S. Rees, Rev. F. E. Arthur, Rev. Chas. V. Fairbairn, Rev. B. D. Sutton and wife, Mrs. S. P. Nash. Write Rev. Jesse Uhler, Clearwater, Kan.

KENTUCKY

Acton, Ky., July 24-August 2. Workers: Bishop U. V. W. Darlington, Rev. C. E. Perkins, Miss Irene Yowell. Write E. E. Eads, Campbellsville, Ky.

Carthage, Ky., August 14-23. Workers: Dr. C. E. Hardy, Rev. James A. Brown and wife, J. E. and Ada Redmon, Prof. C. S. Harter. Write J. R. Moore, California, Ky.

Glasgow, Ky., July 24-August 2. Workers: Rev. H. C. Morrison, Rev. R. D. Brown, Alvin York.

Marion, Ky., August 20-30. Workers: Dr. H. H. Jones, Rev. Tom Scott and Rev. J. L. McGee.

Aliceton, Ky., August 1-16. Workers: Rev. Jack Linn and wife, Rev. T. L. Terry and wife, Rev. B. Howard Cadle. Workers: Rev. J. B. Hahn, Rev. M. H. Richardson, Rev. W. P. Hopkins, Miss Flemingsburg, Ky., July 30-August 9. Lois Haywood, Miss Helen Lavelly. Write W. P. Hopkins, Campbellsville, Ky.

Lawson, Ky., August 21-30. Workers: Rev. H. M. Couchenour, Martha L. Archer, Mt. Carmel Faculty and Students. Write Miss Lela G. McConnell, Lawson, Ky.

Milton, Ky., (Callis Grove, July 31-Aug. 9. Workers: Rev. J. R. Parker, C. C. Rinebarger, Miss Pearl Driskell. Write J. H. Driskell, Milton, Ky.

Water Valley, Ky., August 14-23. Workers: Rev. L. E. Williams, J. J. Owens, Frank Deoner. Write Mrs. J. J. Owens, Fulton, Ky.

Wilmore, Ky., July 23-Aug. 2. Workers:

Rev. C. M. Dunaway, Rev. John R. Church, E. Clay Milby, Rev. Marvin Greer. Write Virgil Moore, Willmore, Ky.

MARYLAND.

Denton, Md., July 24-August 2. Workers: P. F. Elliott, A. S. Joppie, John Sunden, P. W. Thomas. Write Rev. H. E. Uhrig, Denton, Md.

MASSACHUSETTS

North Dartmouth, Mass., July 17-26. Workers: Rev. and Mrs. G. Arnold Hodgins, Rev. Everett S. Phillips and wife, Mrs. Reita Rundlett, Rev. Chester A. Smith. Write Miss Annie M. Cunningham, Liberty St., No. Dartmouth, Mass.

Douglas, Mass., July 17-27. Workers: Rev. T. M. Anderson, Rev. Howard Sweeten, Rev. Arthur Gould, Rev. G. D. Riley, Miss Edith Cove, and Rev. John Riley. Write Rev. N. J. Ralston, 43 Colby St., Haverhill, Mass.

Smith Mills, Mass., July 17-26. Workers: Rev. G. Arnold and Jennie Hodgins, Rev. Everett S. Phillips and wife, Mrs. Reita Rundlett. Write Miss Annie M. Cunningham, 88 Liberty St., New Bedford, Mass.

Wilmington, Mass., July 24-Aug. 2. Workers: Earle M. Schlichter. Write Rev. L. M. Malcolm, 22 A Sheridan Ave., Medford, Mass.

MICHIGAN

Eaton Rapids, Mich., July 23-August 2. Workers: Drs. John Thomas, Z. T. Johnson, Peter Wiseman, Rev. W. L. Mullet, Miss Gladys Watson, Rev. Byron A. Hahn, Miss Leah Brown, Mrs. Warren E. Brown, Bishop J. Waskom Pickett. Write Rev. Ray V. Birdsall, Sec., 1011 Dakin St., Lansing, Michigan.

Edenville, Mich., July 16-Aug. 2. Worker: Rev. Jos. R. Welsh. Write Geo. A. Tennant, Hope, Mich.

Hastings, Mich., August 16-23. Workers: Rev. E. W. Tokley, Rev. J. M. Hames, Rev. N. B. Vandall, Rev. R. L. Klassen, Miss Mildred Rathbun. Write Rev. E. W. Zuber, Pittsford, Mich.

Maybee, Mich., August 6-16. Workers: Rev. W. C. Fowler, Rev. E. E. Mieras. Write Mrs. L. A. Wilson, Ridgeway, Mich.

Romeo, Mich., July 31-Aug. 9. Workers: Rev. W. G. McIntyre, Rev. S. H. Turbeville, Rev. E. S. Patsch, Rev. Jas. Gibson, Rev. Blanche Shepard Francis. Write Rev. J. H. James, 19231 Hawthorne Ave., Detroit, Mich.

MISSISSIPPI

Waynesboro, Miss., August 14-23. Workers: Dr. Andrew Johnson, Rev. Ulmer Freeman, Mrs. Oliver Loftin. Write Miss Jessie-May Norton, Rt. 2, Waynesboro, Miss.

NEBRASKA

Kearney, Neb., August 20-30. Write B. J. Patterson, Kearney, Neb., Rt. 4.

NEW JERSEY

Aura, N. J., July 31-August 9. Workers: Rev. David Anderson, Deaconesses Richardson and Hazzard, Rev. O. C. Seevers. Write Miss Edith A. Dilks, Clayton, N. J. Delanco, N. J., August 28-Sept. 7. Workers: Rev. Virginia Kirkpatrick, Mansfield, Ohio, Rev. J. Byron Crouse, Rev. Frank Stanger, Miss Phyllis Ogden. Write Rev. Edw. S. Sheldon, Collingswood, N. J. Grovesville, N. J., July 16-26. Workers: Rev. Jesse Whitecotton, Rev. H. Willard Ortlip, Rev. Richardson, Rev. Hazzard, Rev. Marion Whitney, Rev. Malcolm Cronk. Write Rev. F. A. Butterfield, Berlin, N. J.

NEW YORK

Binghamton, New York, August 6-16. Workers: Rev. Ellis Hummel, Rev. and Mrs. Willard Dekker, Rev. and Mrs. Russell Gunsaul. Write Lloyd Prior, 526 Paden St., Endicott, N. Y.

Brooklyn, N. Y., Oct. 30-Nov. 8. Workers: Rev. D. E. Wilson, Prof. Beverly Shea, H. Willard Ortlip, Rev. Chas. L. Slater. Write Mr. Chas. M. Windels, 179 Marcey Ave., Brooklyn, N. Y.

Cohoes, N. Y., July 12-26. Workers: Rev. Paul Coleman, Rev. A. J. Shea, Geo. P. Woodward, Henry and Vera Davie. Write Ethel Boal, 1867 Becker St., Schenectady, N. Y.

Freeport, L. I., N. Y., July 29-August 9. Workers: Rev. C. H. Babcock, D. D., Rev. L. S. Hoover, Rev. Malcolm Cronk.

Grand Gorge, N. Y., August 13-23. Workers: Rev. and Mrs. Everett Shelhamer. Write Mrs. Louise Whipple, Prattville, N. Y.

Houghton, N. Y., August 20-30. Workers: Warren C. McIntire, John F. Owen, Carrie M. Hazzard, Lois E. Richardson, C. I. Armstrong and wife, David Anderson, Misses Edith and Elizabeth Dilks, Gertrude Clocksine, Houghton College Quartet and Trumpet Trio, Misses Neeley and Hagen, Prof. Kreckman and others. Write the President, Rev. C. I. Armstrong, Box 96, Chazy, N. Y.

Lisbon, N. Y., July 28-August 9. Workers: Rev. Alvin Young, Rev. C. E. Zike and Miss YoYung. Write Lyle H. Roy, Lisbon, N. Y.

Moers, N. Y., July 25-August 9. Workers: Rev. Joseph H. Smith, Rev. Howard Sweeten, Rev. Lum Jones, Rev. C. P. Hoyle, Rev. John Scobie, Mrs. Tillie Abright, Rev. Cecil Thomas, Miss A. Cora Slocum, Mrs. Arthur Boulton. Write Kenneth F. Fee, Moers, N. Y.

Richland, N. Y., Aug. 23-Sept. 6. Workers: Rev. Paul S. Rees, Rev. Harry Black, Mr. and Mrs. B. Clay Milby, Miss Janie Bradford, Miss Pearl Humphrey. Write Mrs. Luella Hunt Johnson, Richland, N. Y.

NORTH CAROLINA

Connelly Springs, N. C., August 2-9. Workers: Rev. J. A. Taylor, Helen G. Vincent and others. Write Rev. A. Burgess, Connelly Springs, N. C.

OHIO

Circleville, Ohio, August 21-30. Workers: Rev. T. M. Anderson, Rev. Bona Fleming, Rev. Chas. L. Slater, Rev. Maurice Finger, Rev. Edna Leonard. Write Rev. B. A. Keaton, 481 N. High St., Chillicothe, Ohio. Loveland, Ohio, July 8-19. Workers: Rev. R. G. Finch and party. Write R. D. Roe, Rt. 2, Loveland, Ohio.

Columbus, Ohio, July 16-26. Workers: Dr. J. B. Chapman, Rev. C. B. Fugett, Rev. Bud Robinson, Prof. Hilman Barnard, Misses Joy and Mary Latham, Rev. Chas.

A. Gibson. Write Rev. W. R. Gilley, 2976 Cleveland Ave., Columbus, Ohio.

Sebring, Ohio, July 17-26. Workers: Joseph H. Smith, Dr. J. L. Brasher, Rev. Lawrence Reed, Rev. W. H. McLaughlin, Miss Janie Bradford, Mrs. E. J. Leonard, Prof. N. B. Vandall, Mr. Samuel Walter, Glad Tidings Quartet. Write Rev. R. L. Bush, P. O. Box 45, Sebring, Ohio.

Portsmouth, Ohio, August 2-16. Workers: Jack Donovan, J. H. Moore and Loren E. Page. Write Rev. J. H. Adams, Sec., 137 Front St., Portsmouth, Ohio.

Mt. Vernon, Ohio, (Camp Sychar) Aug. 6-18, 1936. Workers: Rev. J. L. Brasher, Rev. Gideon B. Williamson, Rev. Z. T. Johnson, Rev. W. L. Mullet, Miss Janie Bradford, Miss Eva Clausen, Miss Marybelle Campbell, Rev. F. A. Shiltz, Rev. H. A. Guiler and wife. Write Rev. E. Shiltz, Sec., Box 132, Republic, Ohio.

Findlay, Ohio, August 6-16. Workers: Rev. Peter Wiseman, Rev. Jas. Miller, R. A. Shank and wife, Mrs. H. Robt. French. Write Mr. Edgar C. Thomas, Alvada, Ohio.

Spencerville, Ohio, August 20-30. Workers: Rev. Howard Sweeten, Mr. and Mrs. Carl Parlee. Write O. T. Redick, Spencerville, Ohio.

Lima, Ohio, July 23-August 2. Fred Conrad, Sec., New Hampshire, O., J. D. Parker, President, Lafayette, Ohio.

Toronto, Ohio (Hollow Rock), July 30-August 9. Workers: Rev. Paul Rees, Rev. Elmer McKay, Rev. Janie Bradford, Miss Eva Clausen, Edith Mackey Smith, Hilman Barnard, Samuel Walters and Leah Dunlevy. Write Rev. George H. Johnston, Box 232, Irondale, Ohio.

Washington C. H., Ohio, August 8-22. Workers: C. C. Davis, Bro. and Sister Hunter. Write H. C. Leeth, Washington Court House, Ohio.

OREGON

Salem, Oregon, August 6-16. Workers: Rev. and Mrs. U. B. Harding, Rev. Mott, Mrs. Ava Brown, Mrs. Clara Fenton. Write Mrs. L. VanDelinder, 919 Market, Salem, Oregon.

OKLAHOMA

Hulen, Okla., August 15-30. Workers: Rev. L. J. Brown, J. L. Brasher, Frank Pierce and the Kenyon Trio. Write R. W. Grose, Sec., Walters, Okla., Rt. 3.

PENNSYLVANIA

Kittanning, Pa., July 26-Aug. 9. Workers: Rev. A. E. Kerst. Write Rev. Mary L. Smith, Box 22, Kittanning, Pa.

Gouglersville, Pa., July 17-27. Workers: Rev. David E. Wilson, Daniel Patron, the Kutch Sisters. Write M. L. Dries, 115 Park Road, Wyomissing, Pa.

Clinton, Pa., July 23-August 2. Workers: Rev. Bona Fleming, Rev. R. G. Flexon, Wm. Heslop, Long Quartette, Miss Lottie Troegler, Miss Millie Rodenbaugh. Write Rev. L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

Conneautville, Pa., July 31-Aug. 9. Workers: Rev. J. M. Hames, Rev. Bona Fleming, E. N. C. Quartette, Rev. Kenneth Akins, Lewis Quartette, Miss Janice Morgan, Miss Irene Higby, Mrs. F. Pence. Write H. C. Miller, 708 Commerce Bldg., Erie, Pa.

Sunbury, Pa., August 21-30. Workers: Rev. and Mrs. G. Arnold Hodgins, Rev. R. G. Flexon, Rev. and Mrs. Everett Phillippe, Rev. Paul W. Thomas, The Kutch Sisters. Write Walter F. Bubb, Rt. 2, Sunbury, Pa.

RHODE ISLAND

Portsmouth, R. I., July 31-August 9. Workers: Rev. E. C. Martin, Rev. Paul W. Thomas, Rev. Lee C. Fisher. Write Mr. A. B. Starbuck, 446 Wythe St., Portsmouth, R. I.

TEXAS

Atlanta, Texas, August 6-16. Workers: Dr. John Paul and Knipper Brothers. Write Mary E. Perdue, Atlanta, Texas.

Scottsville, Tex., July 23-Aug. 2. Workers: Rev. O. H. Callis, Rev. Kendall S. White and wife.

Waco, Tex., July 16-26. Workers: Rev. H. N. Dickerson, Prof. L. C. Smith. Write Rev. J. E. Threadgill, 602 So. 11th St., Waco, Texas.

VERMONT

Ithiel Falls, Johnson, Vt., August 9-23. Workers: Rev. W. R. Cox, Rev. Dunlop, E. N. C. Quartet in charge of music. Rev. John Poole, Radio and Young People's work. Rev. C. R. Sumner, platform manager. Write Rev. John W. Poole, Sec., Brunswick Ave., Gardiner, Maine.

VIRGINIA

Alexandria, Va., (Mount Vernon Camp), July 16-26. Workers: Rev. John Paul, Rev. H. H. Hoyt, Rev. and Mrs. Whitcomb Harding, Rev. Gilbert Williams, Rev. Lloyd H. Nixon, Rev. Iva D. Vennard, Rev. C. W. Butler, Rev. John F. Owen. Write Mrs. J. H. Shrader, 282 Rutledge Ave., East Orange, N. J.

Locust Grove, Va., August 27-Sept. 6. Workers: Rev. Paul Dietrich, Mrs. Paul Dietrich. Write Mrs. Lillie R. Bowler, Sec., Locust Grove, Va.

Penhook, Va., July 16-26. Workers: Rev. Ralph Standley, Rev. and Mrs. Byron Crouse, Rev. and Mrs. Craddock, Rev. and Mrs. Tinnell.

Spotsylvania, Va., August 2-11, inclusive. Workers: Rev. T. P. Roberts and others. Write Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

Staunton, Va., August 20-30. Workers: Rev. M. L. Goodman, Rev. Dorsey Cox, and Rushing, Rev. and Mrs. E. B. Philippi, B. VanVranken. Write Rev. Elmer D. Joy, 1311 W. Johnson St., Staunton, Va.

Tabernacle, Va., August 2-16. Workers: Rev. Arnold Hodgins and wife, Rev. Alfred Fryhoff. Write Wilber Diggs, Onemo, Va.

Wakefield, Va., July 31-August 9. Workers: Rev. O. B. Newton, Rev. Geo. D. Heslop. Write Otho M. Cokes, Elberon, Virginia.

WASHINGTON

Orchards, Wash., August 6-16. Workers: Rev. J. G. Bringdale, Professor W. R. Hallman. Address Mrs. Lucy F. White,

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August 6 to 16

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WORKERS: H. C. Morrison, C. W. Butler, C. M. Dunaway, J. M. Glenn, Director of Young People's work, Homer Jenkins, Director of Music.

Write Mrs. T. H. Clark, Flovilla, Ga., for hotel reservations; F. C. Benson, for lighthousekeeping in annex; Mrs. A. F. Nunn, Thomason, Ga., for reservations for preachers and families; J. M. Glenn, McRae, Ga., for literature and Young People's work; R. F. Burden, Macon, Ga., about other matters.

Come to this Feast of Tabernacles, if possible.

708 W. 27th St., Vancouver, Washington. Ferndale, Wash., July 16-26. Workers: Rev. Anna McChie, Rev. J. G. Bringdale, Miss Marie Danielson, Miss Gertrude Egbert, Miss Josephine Fish. Write A. O. Quall, South Bellingham, Wash.

WISCONSIN

Hillsboro, Wis., July 16-26. Workers: Rev. W. D. Correll, Rev. C. I. Armstrong, Rev. Oliver Wilson, Mrs. C. I. Armstrong. Write Rev. J. B. Clawson, Wauwac, Wis. Oregon, Wis., August 14-Sept. 7. Workers: Rev. T. L. Terry, Miss Myra Marshall, Rev. and Mrs. Jack Linn. Write Rev. Jack Linn, Oregon, Wis.

REPORT OF HOOVER MEETINGS.

Rev. L. S. Hoover of Tionesta, Pa., widely known radio and camp meeting evangelist, conducted a three-weeks' revival during May in the church at Wheeling, W. Va. Rev. H. W. Best, pastor. The meetings were largely attended, many coming from distant points and not a few professed either salvation or sanctification. The evangelist presented the doctrines of holiness, the new birth, divine healing and the second coming in a most attractive and forceful manner, attended by the power of the Holy Spirit. Rev. Hoover proved himself an able champion of Bible holiness and is considered by many who heard him as one of the best of a large number of evangelists to visit Wheeling in recent years. The church and congregation are hoping that he may return to our city soon for another campaign.

Rev. H. W. Best.

Pastor The Church at Wheeling.

SHOULD PREACHERS AND TEACHERS USE TOBACCO?

Influence is a great thing. It counts in every man's life for either good or bad. None of us live to ourselves, neither do we die to ourselves. The way to live counts in the lives of others. Our deeds, conduct, habits, preaching, teaching and examples mean much. Somebody will follow us, take pattern after us, and be like us in some respects, and sometimes in many respects. If we lead right, then it is a great thing, and we can feel happy over it. If we lead wrong, then it is to be deplored.

The question we are considering is, Should preachers and teachers use tobacco? Who has a greater influence on the public, generally, than preachers of the Gospel and the teachers of our schools? They have a tremendous responsibility upon them. They are molders of thought

and living epistles. Men read their lives, and in a great measure heed their preaching and teaching, and especially follow the examples they set, either right or wrong.

No preacher of the Gospel should use tobacco in any way, neither should any schoolteacher. In the first place, tobacco is a very deadly poison. Multitudes of people are sapping their vitality by the use of tobacco, ruining their health, therefore subtracting years from their lives. No doubt many, many people died slowly, or suddenly, as the case may be, through the use of tobacco. Our ministers and schoolteachers certainly ought to refrain from that which is injurious to their own health, and that which will greatly injure others. Think of that boy who will smoke or chew because he sees his preacher or teacher doing so. He thinks it is all right, or makes him look manly and noble. This is a tremendous mistake.

Tobacco is very expensive. One man wrote me that he counted what it would cost him to use tobacco per week and laid that amount aside, and in a number of years bought a beautiful home with it. Many people could have homes of their own if they had only saved their tobacco money and invested it in a home. Our preachers and teachers have no right to indulge in this needless, injurious, filthy habit and fill our pulpits and teach our schools. I absolutely refuse to pay any tobacco-using preacher.

Walter E. Isenhour.

Blessed are they that keep his testimonies, That seek him with the whole heart. Yea, they do no unrighteousness; They walk in his ways. Ps. 119:2, 3.

"A man may go over all the world; he may become a pirate, if you please; he may run through every stage of belief and unbelief; he may become absolutely apostate; he may rub out his conscience; he may destroy his fineness in every respect; but there will be one picture that he cannot efface; living or dying there will rise before him, like a morning star, the beauty of that remembered goodness which he called 'Mother.'" —Henry Ward Beecher.

Wait on the Lord: be of good courage, and he will strengthen thine heart: wait, I say on the Lord. Ps. 27:14.

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The type is the new blackfaced, clean cut style, easy to read. Center reference column, containing more than 40,000 cross references and notes.

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The Teacher's helps include "An Index to the Bible," "Chronology and History of the Bible," and a fine Concordance and Maps.

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The Bible reader's helps include 8 pages of pictures with explanations. There are many valuable articles on such subjects as "How to Study the Bible," "A Teacher's Use of the Bible," "Weights, Money and Measures." There is also a Harmony of the Four Gospels.

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WAY OF FAITH

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HIDING IN THE ROCK OF AGES

By The Editor

DURING these days which try the souls of men, when tragedies are coming so sudden and often, when unrest and dissatisfaction prevail, when the on-rushing throngs are running to and fro seeking happiness in the pursuit of worldly pleasure, to the one who is fully surrendered to the compassionate love of the Almighty, whose hiding is in the cleft of the Rock of Ages, who, living or dying, has the pledge of Christ of a glorious resurrection, there is a place of safety.

* * *

During these days when timid and uncertain men are forsaking the old faith, and many a pulpit is giving an uncertain sound, when one is startled at the greed of many men and the apparent loss of chastity by many women, when brazen immodesty flaunts itself, and the foundations of society seem to totter to their fall, there is one safe retreat for the humble soul—it is found at the mercy seat. To the Word of God, to the cross of Calvary, to the upper room of Pentecost, ye heartsick sons of men, there is certainty, safety and rest.

* * *

In these days when multitudes are turning from the awful warnings in the Word of God, which assure us that those who sin and die impenitent must suffer the eternal consequences of their impenitence, to the pratings of men who offer them comfort in their sins, who are flocking to the standards of the destructive critics, who sneer at the eternal truths of the blessed Bible, and promise peace and rest in vagaries and changing theories where no peace and no rest can be found, let us hark to the Word of God, to the altar of prayer, to the feet of the blessed Christ. There is truth, pardon, rest for soul, and eternal hope that penetrates far beyond the storm clouds of today into the azure of eternal security and restfulness.

* * *

In these days of timidity and uncertainty in many pulpits, of worldliness and fashion in many homes, of rudeness and rioting in society and on the streets, of Sabbath desecration, revelry and sin, unbelief and fearless blasphemies, let us rally about the mourner's bench, cling to the dear old Bible, and pray divine power down out of the skies. Let us preach the truth that kills sin. Let us exercise the faith that brings manifestations of supernatural power; let us press the work of revivals in the church, the tent, the brush arbor and the shed. Let us press the battle in the city and neglected places. In these troublous times there are thousands of weary souls who fain would find the Christ; let us point them to him and bring them into the peace and rest which can be found by those alone who sit surrendered at the Master's feet.

* * *

In these days which try the souls of men let us be up and doing, drawing weary souls to the Word of God, gathering the outcast to the mercy seat, sending the good news of

TRIAL SUBSCRIBERS.

We are very grateful to the readers of *The Herald* for the large number of trial subscribers coming in on the 25-cent proposition. This offer is made in order to bring the contributions of *The Herald* to a large number who, otherwise, would not receive the message.

Those persons who heard our bishops and other prominent men in their evangelistic tour in the bounds of the church, were profoundly impressed with the emphasis they laid upon the imperative need of a church-wide revival of religion. It is for the dissemination of Bible truth, the awakening of the church, stimulation of spiritual life and a genuine revival of religion, that *The Pentecostal Herald* lives and moves.

We are very grateful to *The Herald* family for its good work, and want preachers and people who desire a revival of religion and a spiritual quickening of the people, not only of the Methodists, but the Protestantism of the nation, to help sow *The Herald* in many thousands of new families.

If a great number of *The Herald* family would spend a few minutes for the next ten days they could plant *The Herald* in thousands of homes where it has never visited. Not long since a prominent pastor said to me, "Some one sent me your paper. I paid little attention to it at first; after a few weeks I commenced reading it, became interested, sought the experience of full salvation and received the sanctifying grace, and am now a weekly reader of *The Herald*." That was an excellent investment of 25 cents. Look among your neighbors and send us a list of subscribers. The sooner the better. Only 25 cents until January 1, 1937.

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H. C. Morrison.

the gospel to the desolate, binding up the broken-hearted with the assurance of the divine mercy, and the fullness of Christ's power to save from sin. Let every steadfast believer rally around the cross to preach, to sing, to pray, to witness to the power of Christ to save the lost. The old-time religion is the world's greatest need; it alone can comfort and stay the hearts of men; it is our only hope. It satisfies, gives rest and assurance. It will stand the tests of time, and meet the issues of the judgment triumphantly. The religion of the Bible that trusts in, enthrones, and worships Jesus Christ, means absolute safety for time and eternity in this world and any other world.

The Church Within the Church.

WE are thinking of the fact that there are many members of various Christian denominations who have not been regenerated, and who are in no sense of the word, real Christians. They are not necessarily hypocrites, nor persons who desire to deceive, or to appear to be what they are not. For many years it has been quite easy to unite with almost any Protestant denomination; as a result, we have many in the churches who have not been twice born.

Our Lord teaches us that the tares will grow among the wheat until the harvest time brings the final separation; and he warns us against an unwise effort to eliminate the tares lest we destroy the wheat also. Evidently, Jesus is teaching us that we need not expect the church, as we have it, to be perfect in all of its membership. During the present dispensation, we need not expect perfection in any organization claiming to be a Church of Christ, however well founded it may be upon scriptural teaching, and however cautious those in authority may be in admitting members to their household of faith. People will get into the church who are not regenerated; who are goats of the world, rather than sheep of the fold. In this country there has been great desire for numbers. We have, perhaps, over-emphasized quantity, rather than quality.

There is such a thing as a church within the church. We are thinking of those who have been regenerated, who hunger and thirst after righteousness; who have been filled with the Holy Spirit, or, who press on, desiring to be filled with the Spirit. Pastors and evangelists of wide experience have often found these groups of devout souls who are steadfast in the faith, evangelistic in spirit, know the blessedness of the burden of prayer, and are ever ready to witness and sacrifice for the cause of Christ, and the carrying forward of a genuine evangelism for the salvation of souls; a church within the church, the pulsation of a warm, living heart of faith that helps to keep life in the body of the church.

The Roman Catholic Church has always had organizations made up of those deeply sincere in their devotion, and ready to make special sacrifice for the carrying forward of unusual service and, if need be, suffering for their fellowbeings. In these organizations there have been men and women of a wonderful spirit of self-sacrifice and zeal for the promotion of salvation among the people, especially, the humbler classes; some of these devout people in these various organizations have arisen to remarkable sainthood and have shone as bright lights among their fellows.

There is great need of a church within the church in Methodism. I have frequently referred to something of this sort, and am profoundly convicted with the impression and desire that we should have in Methodism an "Evangelical Methodist League," composed of those who are thoroughly evangelical in spirit, who hold tenaciously to the teachings of Wesley and the early founders and fathers of Methodism. These great old preachers were men of profound conviction, who sought the truth, found the truth, and preached the truth in the demonstration and power of the Holy Spirit. Under their influence the greatest revival since the days of the Apostles broke out and spread through the earth. There is no doubt but the same

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INTERESTING INCIDENTS

Rev. G. W. Ridout, Corresponding Editor

I.



The story is told of a young man coming to see Dr. Joseph Parker about his call to preach.

"God has called me to be a preacher, I am sure of it," said a young man in Dr. Joseph Parker's vestry.

"Good," answered the old preacher. "Then get on with it." "But where," rejoined the young fellow. "Where am I to preach?" Dr. Parker walked to his open window, looked out over the city streets, with their teeming masses of men, and said, "There are the people! Go and preach to them."

The business of the preacher is a tremendous one; he has a great task and a great gospel to preach. Henry Drummond said,

"Never offer men a thimbleful of Gospel. Do not offer them merely joy, or merely peace, or merely rest, or merely safety; tell them how Christ came to give men a more abundant life than they have, a life abundant in love, and therefore abundant in salvation for themselves and large in enterprise for the redemption of the world."

Who is qualified to preach the gospel? Thomas Champness, one of England's great preachers and soul winners, gives three great essentials for successful preaching: "Full knowledge of the program of redemption which is revealed in the Word of God; personal experience of full salvation; ability to preach redeeming grace, as revealed in the Word and realized in experience, with intelligence, and acceptance to the masses."

II.

Mr. Moody tells a story of three little children standing in front of a store window all dressed up with Christmas toys and goodies. They were intensely interested in the glittering display of all kinds of Christmas toys for the children. It was noticed that the larger child was describing very fully the many beautiful things in the window, a man standing by wondered why she did this and, upon inquiry, found that one of the little children was blind; her sister took special pains to let the little blind girl know all about the beautiful things in the window.

In a sense, this is the business of the gospel preacher. The world is lost in the darkness of sin; multitudes of people cannot see any beauty in the Christ of Bethlehem and of Calvary. Multitudes see no beauty in the gospels; no charm, no beauty in the promises of God. It is the business of the preacher to set forth Christ and the amazing wonders of his redemption, so that the blind will see and will want the riches of his grace.

An English Bishop said, "The country was suffering from a mild form of Christianity which prevents it from catching the real thing." I think that too many preachers fail to preach the great themes of salvation. They deal too much with pseudo Christianity.

III.

Bishop Taylor tells that in his work in Southern Africa, 1867, among the Kaffirs, he preached the first day on the Ten Commandments. The second day he preached on the Day of Pentecost. The Kaffirs were converted a hundred in a day, seven thousand in all.

The pagans all over the world have a knowledge of sin, a somewhat indefinite knowledge, but when God's law is preached to them, they begin to have a knowledge of

sin that puts them under condemnation and they begin to cry out after the mercy of God. Andrew Gih, of Bethel, Shanghai, China, has been preaching in the U. S. A. the same gospel he preached in China.

Pastor Gih of Bethel has been in the Anhwei Province evangelizing in bitter cold weather. He started in by preaching in a dead Christian church. The people were indignant that he should mention sin to them and told him that he need not have come all the way from Shanghai to talk on *that* subject. As he was leaving the hall a giant of a man approached him and openly told him he would beat him up if he preached on sin again. The next night the church was crowded and Pastor Gih announced as his subject, "Sin." The interest was intense, but at the end he was threatened again. The third night, too, he preached on sin to a still bigger crowd. Then Miss Grace Hwang preached. She says: "I went to my knees and asked that the Holy Spirit would give me the message. All I could think of was 'sin.' I prayed, 'Dear Lord, do you really want me to preach on that subject?'" But she did. Many desperate men were present in the crowded church. Suddenly a horrible cry of despair rang through the church. A movement was seen in the middle aisle and the giant, known throughout the entire Province as 'Tiger,' the bandit leader, stumbled out into the aisle and fell on his knees with the cry, "O God, my sin! my sin!" Pastor Gih led him to Christ. His confession brought out sin after sin of the most terrible character. The day following, in spite of the intense cold, the converted bandit started at daylight to talk with his old father whom he had various times attempted to kill. The father assured him forgiveness and at the evening meeting the giant was back to give his testimony. He still corresponds with Pastor Gih and is rejoicing in his new life.

IV.

Dr. Steele says: "In a church of which I was a pastor the desire was publicly expressed for a revival in which many sinners should be converted. A wise woman who sorrowed over the lack of spiritual development in the members of that church arose and said, 'What should we do with the converts? We have no place for them; the cradles are all full.' The Corinthian Church is not the only church for which the nursery furniture is in greater demand than are the weapons of war.

"There is no state of grace this side of glory from which the soul may not finally fall, yet permanency is the peculiarity of the anointing in the case of the persevering believer. The presence of the Comforter in the sanctuary of the heart, filling it with light, love and joy strongly inclines the person to persevere so that he may freely determine to persist in faith and obedience.

"Another peculiar office of the anointing is that of sole teacher of certain facts; which it alone can assuredly certify to the exclusion of other instructors. . . . These facts the anointing declares so authoritatively as to supersede the necessity of any other source of direct certitude."

OF ASBURY THEOLOGICAL SEMINARY

"Once in grace, always in grace," is quite a favorite doctrine with many people, but it is impossible to avoid thinking of some of the dangerous implications that the doctrine sometimes leads to. Sometimes the advocates of this doctrine have to sound a warn-

ing to its adherents. Recently, we came across an editorial in one of the papers which, to a certain extent, holds to this teaching. It is so well stated, and so much in line with Bible teaching, that we reproduce it here:

"Grace does not excuse us from holiness. Grace gives us holiness. Because we are saved by the free gift of God's grace, we are to show forth in our lives the righteousness and holiness that now for the first time are ours because we have received the gift of God's Son. By a strange, almost unbelievable perversion of truth and the Gospel, God's children are sometimes deceived into supposing that, because they are saved, and because salvation is all of grace and not at all because of their good works, therefore they need not keep God's holy law! The wonder of salvation is that the saved ones, alone among human beings on earth, have been given a new, divine, all-sufficient power to keep God's holy law. The strange deception and heresy appeared, evidently, as soon as God's grace was revealed. Paul had to deal with it, and he did so with superbly intolerant righteousness and glorious finality in the sixth, seventh, and eighth chapters of Romans. 'Shall we continue in sin, that grace may abound? God forbid.' Failure to keep God's spiritual law is sin, and 'sin shall not have dominion over you: for ye are not under the law, but under grace.' Before we were saved we could not help sinning, for we were in bondage to the law of sin and death. Now, under grace, 'the law of the Spirit of life in Christ Jesus hath made me free from the law of sin and death. . . . That the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the Spirit.' It is true that children of God in this age of grace are not under obligation to keep the ceremonial law of Moses, which was done away when it was completely fulfilled by Christ. But every detail of the spiritual law of God, as reaffirmed and plainly set forth in the New Testament Epistles, is as binding upon God's children today as it always has been and always will be through time and eternity."—*Sunday School Times*.

VI.

President Finney, when at Oberlin, said: "To me, it seems very manifest that the great difference in ministers in regard to their spiritual influence and usefulness, does not lie so much in their literary and scientific attainments, as in the measure of the Holy Ghost which they enjoy. . . . I must confess that I am alarmed, grieved, and distressed beyond expression, when so much stress is laid upon the necessity of mere human learning, and so little upon the necessity of the baptism of the Holy Ghost. Of what use would ten thousand ministers be without being baptized with the Holy Ghost? Ten thousand times ten thousand of them would be instrumental neither in sanctifying the church or converting the world." These words uttered over half century ago have important truth in them. Finney was a college president when he said these things. One thing is sure in this age of a highly educated ministry; one thing greatly needed is a baptism of fire upon the preachers. Let the pulpit get on fire and multitudes will come to see it burn.

VII.

'Tis human to be restless and to be on the move. Many know very little about waiting

(Continued on page 7, col. 3)

GREAT TEXTS OF HOSEA

Rev. J. C. McPheeters, D. D.

III.

HOSEA prophesied against the sins of the Northern Kingdom of Israel. There were many conditions in that day which find a parallel in conditions of the present day. The pride of Israel gave the prophet great concern. He says in the seventh chapter: "And the pride of Israel testified to his face; and they do not return to the Lord their God, nor seek him for all this." Another Scripture says: "A proud heart goeth before a fall." The pride of Israel proved to be her undoing. She trusted in her own strength instead of the strength of Jehovah. Preliminary judgments had already set in on Israel as forerunners of her final doom if she continues in her sin. And yet, in the face of these preliminary judgments, which came as a warning of worse things ahead if Israel does not repent, the prophet says: "They do not return to the Lord their God."

Have we not had some preliminary judgments in America? What about the depression? What about the grievous droughts and food shortages? What about the subtle, subversive forces lifting their octopus heads in every warp and woof of society with threats of destruction? What of the increasing number of strikes, and the threat of another World War as seen in the mad race of increasing armaments among the nations? Should not these things be sufficient to humble us in our pride as a nation? Should they not cause us to turn to the Lord?

Yet, like ancient Israel, we continue in our sins. The increasing crime wave does not recede, but continues with a swelling tide. Drunkenness, gambling, and licentiousness of every kind are on the increase. The organized anti-religious forces are becoming more strongly entrenched, and more bold and daring in their propaganda to destroy Christianity; and we today are like Israel when the prophet said of her: "They do not return to the Lord their God, nor seek him for all this."

Israel, instead of seeking the Lord, sought protection in unholy alliances with pagan nations. The prophet says: "Ephraim also is like a silly dove without heart: they call to Egypt, they go to Assyria." America also placed herself in the class of the silly dove in her fairly recent recognition of Russia. That one foolish act on the part of the United States was the signal for renewed activities on the part of all the communistic forces and their sympathizers in the United States. It proved to be really a bid for renewed activities on the part of Russian propaganda for the undermining and destruction of American institutions. Israel called to Egypt and went to Assyria instead of turning to Jehovah. Both Egypt and Assyria failed Israel, and she was left desolate. Just so will every nation and every individual be left desolate on any other foundation than the Lord of Hosts.

Other great texts in the seventh chapter of the prophecy of Hosea read: "Woe unto them! for they have fled from me: destruction unto them! Because they have transgressed against me: Though I have redeemed them, yet have they spoken lies against me. And they have not cried unto me with their hearts." God had been good to Israel, but for this goodness the people in turn spoke lies against him. They misrepresented Jehovah. God is still misrepresented today. Many people misrepresent God by teaching that he will not punish sin. God is infinite love; long suffering, tender and forbearing with a sinner, and ready to forgive. But he cannot countenance sin indefinitely. He cannot allow the sinner to go on forever in his

sin without punishment. To pursue such a course would mean God's approval and sanction of sin, and he could not be a holy God and sanction sin.

One of the prevalent lies which is told about God today is that he is not a God of judgment. The intricate and complex international situation at the present hour would lead us to believe that the nations of the earth are often misguided in believing they can pursue a mad course of conquest and war without reaping the awful harvest of divine judgment. We behold individuals all about us in the mad course of sowing to the sinful lusts of the flesh, denying that there will be a day of harvest, and that a righteous God will eventually send the whirlwind upon all those who sow to the wind.

The people of Israel had neglected to call upon God, "And they have not cried unto him with their heart." God alone can guide this old, troubled world out of its present perplexities and increasing dilemma, as events continue to ripen daily for an overwhelming world catastrophe unless these events are checked in their present trend. How many men today are turning to God in this hour of the world's great need? How many are calling upon him in earnest prayer? In the letter which I wrote President Franklin D. Roosevelt, in response to the inquiry which he sent to the clergy of the United States, I included one paragraph on the necessity of prayer on the part of the nation. In this paragraph I said:

"In these times of stress through which we have been passing there has been a feeling on the part of many that the head of our nation should call the attention of the people to the necessity of looking unto Jehovah the God of nations, for divine guidance. Situations have arisen in the past when the Chief Executive has called the nation to prayer. Certainly we have been in one of the greatest crises our nations has ever confronted. No war that we have ever fought has entailed such staggering and stupendous debts as has the depression of recent years. The aftermath of this great debt which we have accumulated is yet to come. Therefore, it does seem to be the part of wisdom that the Chief Executive call the entire nation to a Day of Prayer, looking to God for guidance and help."

A national Day of Prayer at this time would be opportune. Israel's failure to cry unto God with her heart resulted in national bankruptcy. The Bible tells of a great city which was headed for national ruin, but that ruin was averted through prayer. The city was Nineveh, spoken of as "that great city," and the prophet who proclaimed the impending judgment was Jonah. Jonah's message to the city was: "Yet forty days and Nineveh shall be overthrown." This note of alarm sounded by the prophet startled the city, and there was a spiritual awakening. This awakening is described in these words, as found in the Book of Jonah: "So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even unto the least of them." This turning to the Lord on the part of the people of Nineveh resulted in the city being saved from the threatened doom which was just ahead. America needs again to be called to her knees. The price of the nation has far outrun the prayer life of the nation.

(Continued)

REQUESTS FOR PRAYER

Will The Herald readers pray for the healing of Ellen Dyke and her two brothers; also for the family to be saved.

Prayer is requested for a sister that she may be healed of an operation.

Prayer is requested for a meeting that deep conviction may rest upon the people; also, pray for the healing of a young man.

Retribution

BY REV. C. F. WIMBERLY, D. D.

HERE is a word universal in its application; but little understood. It operates in all the affairs of human life; the station in life does not enter into its workings; prince or peasant, plutocrat or pauper. What does it mean? It means in simple language, getting back what we have given—re-tribute. This law lies at the base of a moral universe, without which all human actions and motives are a gigantic riddle: one that the sages and philosophers have been unable to unravel. But history unfolds the certainty of the law of Retribution, operating with nations as well as individuals.

This word-meaning may be simplified by stating that it is another way of expressing the law of *sowing and reaping*. This law is so common that the most illiterate farmer fully understands it. It is so well established that its surety is presupposed. Retribution is not so obvious in its operation; yet it is just as inexorable as the law of sowing and reaping. We may not understand the rationale of Retribution, but it is as certain as the law of gravitation. We do not understand gravitation; but we know it operates, and our lack of knowledge of it does not alter its certainty. If we lose our balance on a window ledge ten stories above the ground we may be very familiar with various scientific deductions, but our mangled body will be found on the pavement below. The young athlete in a nearby city was walking on his hands around the parapet of a five-story building, lost his balance and it was his doom.

It is a startling and a fearful thought that in this world so mysterious and complex, human beings are under the domination of a moral government, invisible, yet as real as the state or national government. The great moral Ruler of the universe has no patrolmen on the highways of life; but he does have unnumbered sleuthhounds on our track; a million guy ropes and connections that anchor us to the moral law of Retribution. We travel on the circumference of a circle; we leave behind our deeds; but somewhere, somewhen the circle will be rounded, and we come face to face with the deeds left behind us; perchance, ten, twenty, or fifty years may intervene. The rim of the circle may dip down into the eternal world; but we are there, and we shall never be able to jump the track. The material world, with its demands and allurements, is so dominant that we are apt to become insensible to the still small voice of spiritual realities; but if our mental and moral dial be kept adjusted, it will be as sensitive as the dial of a radio.

Life is crowded with stories of Retribution; often, however, the retribution tide is long coming in; often forgotten in the long ago; the circle has been large, the circumference lengthened out, but sooner or later the circle will be rounded, and we shall stand face to face with the things believed to have been in the dead past. A young husband seeking to appease the selfishness and whims of his young wife, carries his old mother "over the hills to the poorhouse." Remember the circle is wide, and much can happen,

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THE HERALD PULPIT

"REMEMBER LOT'S WIFE"--Luke 17:32

Rev. W. S. Bowden.

LOT'S wife is a Bible character concerning whom little is said, but that little is important. She has been called "a nameless sinner in a half forgotten age."

"She only appears long enough to disappear. She is like a spectre, rising from the earth, moving across our field of vision, and then vanishing away." Practically all we know of her is recorded in a few verses in the 19th chapter of Genesis. Our Savior, however, in speaking of his own second advent, declared that the days immediately preceding his Coming would be like the days of Lot just prior to the overthrow of Sodom, and then added this caution—"Remember Lot's wife."

The exhortation of this passage applies especially to the time now present, when the signs of the Savior's advent are placed before the world. At such a time, surely, God's people should let go of the attractions of a perishing world, whose drama is about concluded, and "remember Lot's wife."

The Lord Jesus evidently realized the fact that we are in grave danger of forgetting things recorded in the Scriptures for our instruction and admonition. So, like Peter, he would "stir up" our "pure minds by way of remembrance." In view of the fact that he would come in a time of great moral corruption and worldliness, he said, very earnestly, no doubt, "Remember Lot's wife." Let us specify some things about her that we should remember.

I. REMEMBER HER PRIVILEGES

Firstly, she was related by one of the closest of earthly ties to a child of God. However many faults Lot might have had, he is spoken of in the Word of God as "that righteous man," "just Lot." When Lot separated from Abraham and "pitched his tent toward Sodom," we do not read of his having any family. It may be that his wife was a native of Sodom. At any rate, it was a privilege in those days to be the wife of Lot; as she would thus enjoy the privilege of instruction in the knowledge and worship of Jehovah.

Then, too, it was her privilege to receive the divine warning through heavenly visitors. Sodom was a very wicked city. God determined upon its destruction. As God's people are never destroyed in divine judgments upon the wicked, we read: "And when the morning arose, then the angels hastened Lot, saying, Arise, take thy wife, and thy two daughters, which are here; lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters; the Lord being merciful unto him: and they brought him forth, and set him without the city." (Gen. 19:15, 16). It was a great privilege to be thus warned.

II. REMEMBER HER SIN

The angels said: "Escape for thy life; look not behind thee." As soon as those who had been delivered were nearing the refuge of Zoar, "The Lord rained upon Sodom and Gomorrah brimstone and fire from the Lord out of heaven. And he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. But his wife looked back from behind him, and she became a pillar of salt." (Gen. 19:24-26).

She "looked back." This language re-

minds us of Paul's words: "Let us therefore fear lest a promise being left us of entering into his rest, any of you should seem to come short of it." "Now the just shall live by faith: but if any man draw back, my soul shall have no pleasure in him." (Heb. 4:1; 10:38). They who have once "tasted" of "the powers of the world to come," let them beware lest they turn back. He who says, "Follow Me," utters also these solemn words: "No man, having put his hand to the plough and looking back, is fit for the kingdom of God." (Luke 9:62).

She "looked back." What sin was there in that? Much! There was *unbelief* in that look. She doubted the word of Jehovah. She virtually said: "Am I not a fanatic for thus leaving Sodom? My relatives are there; my friends are there; my property is there; this command is unreasonable, and too much to ask." So she "looked back."

There was *disobedience* in that look. God had said, "Look not behind thee." She disobeyed a plain, positive command that she could easily have obeyed had she chosen to heed it. The sin of wilful disobedience is a very heinous offense against God. Because of disobedience our first father fell, but as it was evidently through love for his wife, who had been unwittingly deceived by the tempter, God in love provided an atonement. The sin of Lot's wife was without excuse. It was "an evil heart of unbelief." (Heb. 3:12). So she perished.

Worldliness was in that backward look of Lot's wife. Her heart was back there in Sodom. If the Savior means anything at all when he says, "Remember Lot's wife," he means, beware of worldliness. Multitudes of churchmembers will fail to enter upon the enjoyment of the kingdom blessings at the second advent because of inordinate worldly love. Thus saith the Scriptures: "Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him." (1 John 2:15).

Indecision was an element in the sin of Lot's wife. She delayed because her mind was not fully settled. She was moved by opposite feelings of impulse. Decision is essential to success. An artist requested the privilege of taking the Queen's likeness. Time and place were fixed. The Queen was there on time; the artist delayed a few minutes. When he arrived he found the message awaiting him that her majesty had been there, had gone, and would not return. If Lot's wife had not sinned, sacred history would not have recorded the sad sequel.

III. REMEMBER HER FATE.

"She became a pillar of salt." How this transformation took place we do not know. It is not unlikely that it was brought about by a natural cause, somewhat in this fashion: looking back, the terrible scene horrified her so that she paused and was overwhelmed by sulphurous matter, destroying life instantly, and forming a mound, which later became encrusted with salt, as are all things exposed to the salt spray of the Dead Sea that now covers a large part of that region. But whether by natural means or through a special miracle, Lot's wife lost her life as a result of that sinful look.

Her punishment was sudden and wholly unexpected. She turned to look back, and in a moment, as it were, the storm of fire and

brimstone swept past. Her eyes were blinded, her blood congealed in her veins, the sulphurous matter encrusted upon her person, and she stood forth, a warning to future sinners.

Perhaps the most deplorable part of her punishment was that she perished in the very act of disobedience, without any space being given her for repentance. God is merciful, but we must remember that he is sometimes quick and severe upon sinners, surprising them in the very act of sin. Zimri and Cozbi are examples. (Num. 25:8). Herod was smitten in the very act of his pride. (Acts 12:33). "The same hour was the thing fulfilled upon Nebuchadnezzar." (Dan. 4:33). "In that night was Belshazzar the king of the Chaldeans slain." (Dan. 5:30). Ananias and Sapphira perished suddenly. (Acts 5:1-11). God's patience must not be wearied. Remember Lot's wife.

Her punishment was strange—a peculiar mode of punishment. Judgment is God's "strange work." The world is so familiar with ordinary judgments that it looks upon them as chance occurrences, so God sometimes diversifies them so as to arrest a stupid world. To be turned into a pillar of salt was a strange judgment, and a shameful judgment, but it was merited.

Her punishment was unique. That pillar of salt was a monument to the world of God's power and of his attitude toward sin. That pillar of salt may have disappeared from the shores of the Dead Sea in the course of time, but it still stands upon the pages of God's Word. It still speaks the mind of God. It still calls out, "Remember Lot's wife."

Her punishment was final. It closed the day of probation and ushered in the day of doom for her. She lost her life, her husband was made a widower, her daughters were made orphans. Her opportunity had come and gone. Jesus wants us to remember the fate of Lot's wife.

IV. REMEMBER HER MONUMENT

Jesus would have us remember more than the mere historic fact of Lot's wife—her privileges, her sin and her fate. He would have us bear in mind the great lesson which her punishment speaks so plainly. This world is our Sodom. It is going to be burned with fire, and all the works of men will be destroyed. All who are of the world will perish. But while we are in the world, we need not be of the world. A voice from heaven sounds in our ears: "Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain, lest thou be consumed."

The remembrance of Lot's wife should lead us to beware of her sin, to beware of unbelief, of questioning God's commands, of worldly entanglements, to beware of delay. How prone we are to look back as did Lot's wife! How we need to stand before her monument and read the warning, "beware!" Almost saved is lost. *Beware!*

I conceived a great prejudice against missionaries in the South Seas, and had no sooner come there than that prejudice was first removed and then at last annihilated. Those who debate against missions have only one thing to do, to come and see them on the spot. —Robert Louis Stevenson.

Love is never blind to competition.

Is Man an Achievement or an Endowment?

JOHN R. HUFFMAN, M. A.

Note: In a ministerial gathering presided over by a "modern critic," the challenge was set forth for papers to be written on the above stated subject. Of the group responding the majority maintained the evolutionary hypothesis. This paper defending the Biblical position of man's state was fearlessly written and presented to the group in person by the author.



HE task implied in the stating of this subject is one that involves a great deal of thought and no small amount of time. To attempt an answer to the age-long question as to whether man is an achievement or an endowment, from the outset seems to be a gigantic task on the part of the author. It is to be hoped that from the treatment of this subject some permanent good may be derived, both to the writer as well as to the reader.

Before entering into a detailed discussion of the subject it is necessary to analyze it, for unless we have clearly in mind the implications of the subject will we be unable to treat the subject-matter in a logical manner.

The first question which is naturally raised is in regards to the meaning of the word *man*. Does man refer to primitive man or to man as we see him now? To ask the question is to answer it, for we are now most interested in man as he appears today. Regardless of how man came to be let us take man as we find him at the present moment and try to determine whether he has come to his present state as the result of *achievement* or as the result of *endowment*.

Next we must determine what is meant by the word *achievement*. Unless we understand our definition for this word we cannot come to an understanding of the real meaning of the subject. Webster says, "the word *achievement* means something accomplished by valor, boldness, or praiseworthy exertion." For a time we will leave this definition to return to it later on in the discussion.

We must now get clearly before us the meaning of the next word in the subject, *endowment*. Again going to Webster's Dictionary we find that an endowment is "that which is bestowed or settled upon a person or an institution."

Throughout the years there have been many theories held as an attempt to explain the true character of man. Although it would be impossible for us to treat or even mention all of these theories, it is quite essential that we pause long enough to treat two of the most generally accepted of them. The first, that man is purely an achievement assumes that he has developed throughout the ages from a lower species, thus adopting the evolutionary hypothesis; the second view is that man was created perfect and that he has fallen from his high state of perfection and that by Divine Intervention he is restored to a partial return of his original perfection.

The evolutionary theory attempts an explanation of the origin of the universe, particularly of this planet and the life on it, by tracing the development of each form from some previous form. Evolution includes theories of the cosmos, the development of planets from nebulous masses of gaseous material to solidity, the development of inorganic chemistry until the most complicated compound, called protoplasm, was formed and became the first bit of living matter of the earth. From this primitive bit of living matter (protoplasm) arose the various forms of life which inhabit the world.

The matter of the place of man in the evolutionary hypothesis is a matter of great dif-

ference of opinion. Proofs of his connection with all animal life are past discussion. Much has been written to show the connection between man and mammals which walk on four feet, and it must be stated that there are similarities in the physical characteristics.

There are various ways of classifying the many theories of evolution; the following covers the fields fairly adequately:

1. Materialistic evolution denies everything but matter and motion.

2. Darwinian evolution promulgates accidental variation.

3. De Uriesian maintains a sudden appearance of new species.

4. Theistic evolution accepts the teaching that man has evolved from lower species but, maintains that in the beginning God created matter in whatever form it may have been.

These theories though differing on points of view all maintain that in the process man has developed from a lower order of species. It does not eliminate necessarily the Determiner of Destiny.

The doctrine of *Adamic perfection* maintains that, according to Genesis 1:27 and Genesis 2:7, man was made by a direct act of God and in accordance to his will. The account in Genesis 1:27 states that man was created by God; Genesis 2:7 indicates that he was created out of matter which previously existed (the dust of the ground). Both accounts set forth the teaching that man received his life immediately from God. Man, as the Bible pictures him shares the nature all around him; although he is spoken of as being associated with the universe around him, he is described with separate phrases which indicated his "unique nature." The statement that man was made "in the image of God" undoubtedly refers to mental and moral faculties, not to physical form.

It can be clearly seen that the two views presented above are not in harmony with each other. Certainly man cannot have evolved from a lower species, as the evolutionary theory would maintain, and at the same time have been created by a direct act of God, as the doctrine of *Adamic perfection* would teach. Although it would be hard to draft a set of statements which would be agreed upon in every detail by an individual, all views concerning the present state of man fall into one or the other general schools of thought. Occasionally, some person may hold a modified view which would incorporate a fraction of both theories.

Thus far in the discussion the writer has purposely withheld his own personal views in order that an unbiased foundation might be laid for our thought. It is, however, necessary that we now come directly to the heart of the subject, and as clearly as possible set forth our own personal solution to the problem involved in the title, "Is Man An Achievement Or An Endowment?"

A wholehearted belief in the theory of evolution would lead directly to the answer that man is primarily (possibly totally) an achievement. A wholehearted acceptance of the *Adamic Perfection* theory would lead a person to the conclusion that man is primarily an endowment. In order to come to a logical conclusion it is absolutely essential that as the writer of this article I give my own personal reaction to the two suggested theories, and in so doing prove the validity of one or the other views.

Let us first consider the theory of evolution. Although this theory is accepted without question in certain schools of learning it must be kept in mind that it still is a *theory*, (a theory is a scientific guess) and that any discussion of the subject must be with the understanding that it is not a proved fact.

Any solution to the whole problem of life must offer somewhat of a reasonable solution to the whole of life. At this point in the treatise I wish to show that the theory of evolution fails to account for the main factors in life:

1. Evolution cannot explain the origin of life.

2. Evolution cannot explain the evidence of the soul.

3. Evolution cannot explain consciousness, reason, or the transformation of intelligence.

4. Evolution cannot insure salvation.

The question is now asked, "To what extent may we allow of any evolution?" A type of evolution certainly is in evidence all around. No sane person would deny the possibility of developing a fine herd of cattle by selection and proper breeding. We must not exclude the word evolution from our vocabularies simply because it is often used to express a theory which is not accepted by us.

After studying carefully the theory of evolution by teachers who do not accept the theory, as well as with those who do accept it, I have come to the conclusion that though we must recognize a process of constant development which is sometimes called evolution, the theory that man has evolved from a lower organism is unsound. A strict defender of the evolutionary theory makes the statement in an article on the evolutionary hypothesis that man has a mental and social development which has no counterpart among animals. Thus in checking off the theory which maintains that man has of his own power "accomplished his present qualities by acts of valor, boldness, or praiseworthy exertion," I now find myself bound to defend the position that man is primarily and fundamentally an endowment.

Discovering that the theory of evolution does not explain the main factors of life including life's origin, evidence of the soul, reason and intelligence, and assurance of salvation we must find an adequate treatment of these important phases of our life. Whence shall we go for this information?

Realizing fully the tendency of modern psychology to shun the Bible as a source of information, let us go, nevertheless, to the Bible as the one and only source of information on the greatest realities and problems of life. Many reject the whole Genesis account of creation because they claim that it contains some irreconcilable inconsistencies. At the same time these same individuals accept without a question the whole theory of evolution, which is not accepted as a scientific fact by its greatest admirers. This to my mind is proof enough of the fallacy of their reasoning. Modern criticism has made many attempts to do away with the accuracy of the Genesis account by making it the mere mythological product of an oriental mind, only to raise more questions than they attempt to answer.

I therefore am driven to the conclusion that man's great superiority to his closest relative in the animal kingdom is due, not to any achievement on his part, aside from the power of intelligence which has been given to him by a direct act of God. Does it not seem far more logical that we accept the Bible account of the creation of man as a perfect product of God's hand with the capacity of moral discrimination and choice than to think that throughout the centuries man has evolved from a tiny bit of protoplasm which, in turn, has been derived by a mysterious combination of organic chemistry, which has never been and never can be explained? On the other hand, does it not seem more in keeping with our understanding of God that he should create man in his own image, embodying rationality and choice, rather than that he should make a lower form of life which after centuries upon centuries of trial and error should at last grow into an intelligent man?

Let it be understood that man has throughout the years been able to achieve great and marvelous things in the various fields of his

(Continued on page 9)



ASBURY ALUMNI PAGE



Containing contributions from Trustees, Faculty, Alumni, and students of Asbury College and Seminary. Address Correspondence to Dr. Z. T. Johnson, Managing Editor, Wilmore, Kentucky.

Fitting the Mission Field.

BY J. LEMACKS STOKES, II, PH.D.



WRITERS upon the subject of missions have too often spoken solely of the need for young missionaries upon the fields, while they have ignored the more practical consideration of the qualifications which these candidates for mission work should possess. It is with the desire to throw out some suggestions upon this latter question that this article is written. Let us put the issue briefly: What is it that makes the volunteer a fit rather than a misfit in the missionary world? The problem, it seems to me, should be approached both negatively and positively. It is as important that candidates for missionary work be free from selfish interests as for them to be possessors of worthy motives.

The volunteer for missionary service must not be prompted by a mere romance for travel. Not long ago I learned of a number of candidates for mission work in China—graduates of a large eastern university—who, when asked their motive for going to the mission field replied that they were interested in seeing China.

Needless to say, their applications were not accepted. However great an opportunity for travel and enjoyment the mission world might offer, the prospective missionary should never be guided by such an interest. Nor is it enough for the volunteer merely to be willing to give up country, home, and friends. This is indeed a noble sacrifice—one which Jesus long ago anticipated and commended. His words of promise are familiar: "There is no man that hath left house, or wife, or brethren, or parents, or children for the Kingdom of God's sake who shall not receive manifold more in this time, and in the world to come, eternal life" (Luke 18:29, 30). But we observe that it is not merely the willingness to leave friends and home, but the willingness to leave for the Kingdom of God's sake.

Again, the volunteer for mission service should not be motivated by a desire to make an easy living. In all likelihood, he will not find such to be the case, though at first it may seem a convenient opportunity to earn a livelihood. He who would be God's messenger to foreign lands, must be prompted by pure, unselfish motives.

On the positive side of the question, of pre-eminent importance is the volunteer's call from God. He should feel, without shadow of doubt, that God has spoken his will in his heart. There are, however, certain tests which may be applied to the call itself. The missionary today needs to be adequately prepared for the work he is about to enter. Some young people are under the impression that because they are going to a country of ignorant natives, they need not be so exacting about their own education. Fortunately, most of the mission boards have met such delusions by insisting upon high educational requirements. And this, it seems, is in perfect keeping with the example which Jesus himself set. We remember that his active ministry did not begin until after approximately thirty years of preparation.

At the same time, there is such a thing as being over-educated. A person may have as many degrees as a thermometer and still be a misfit on the mission field. Too often, as it has been frequently pointed out, such a person emerges with a Ph.D. mind and an



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A.B.C. soul. Advanced education which takes the "fire" out of one's enthusiasm is definitely detrimental rather than beneficial. One must prepare himself adequately, thoroughly, but he must never over-do it.

Of more importance, however, than one's educational qualifications are one's spiritual characteristics. The missionary must know *Whom* he has believed. He is hired neither to peddle doubts nor to compromise his position in the face of other religions. The reports from the fields today all too frequently indicate that some volunteers, while not lacking the willingness to help, are often unable to do so because of their own religious uncertainties. The mission field is not a place to thrash out such difficulties. These should be cleared up before the home base is left.

One who has had contact with some of the old religions of the world cannot help finding in them some admirable qualities. But as admirable as these qualities may be, he can never be blind to those qualities which, in these religions, are of far inferior caliber. These latter forbid any sort of gospel which would urge a merging of Christianity with old religions. If the old religions possess high moral and spiritual qualities, let it be remembered that Christianity includes them. By preaching Christ the missionary does not exclude the good of other religions; he only excludes the bad. And this fact should be indelibly impressed upon the minds of candidates for missionary service.

The volunteer for mission service today should, it seems to me, possess a genuine interest in evangelism. He cannot ignore, it is true, the large place for medical and educational work; but he must not let these instruments for ministry to the body and mind crowd out those instruments which minister to the soul. The gospel of Christ, preached in its sincere simplicity, is still, on the mission field, as here, the "power of God unto salvation." And the missionary who uses this tool still reaps a rich harvest in a world where sin, doubts, and hardships of life prevail.

In considering the volunteer's ability to make himself fit into the missionary picture, we cannot ignore personal qualifications. Facility in learning a foreign language often determines the amount of usefulness a missionary may have. This qualification, it is true, is often difficult to ascertain before the candidate has actually reached the field of

work. It is one, nevertheless, which requires consideration. Of importance also, is the candidate's ability to suppress and overcome elements of race prejudice which may have been molded into his mental life. It goes without saying, too, that he should be one who invites rather than represses friendship. One's sincerity in the undertaking of ministering to the needs of men and women of other nationalities goes far in securing the confidence of those who are ministered to.

The task of fitting the mission field is not an easy one. It requires the best in man plus the grace and power of God. It demands complete consecration of body and soul to a living, ever-working God. It means sacrifice given without counting the cost. It is a challenge to the noblest and highest in man—a challenge that has been nobly met in the past, and one which can and will be nobly met, through God's unfailing grace, in both present and future.

Z. T. Johnson's Slate.

Eaton Rapids, Mich., July 24-August 2.
Camp Sychar, Mt. Vernon, O., Aug. 6-16.
Thomaston, Ga., August 19-30.

Impressions of Repeal.

Mrs. E. Stanley Jones upon returning from the foreign field experienced these impressions: (1) Finding ourselves in a city where we had to go hungry because we could discover no place to eat which did not also sell beer. (2) Seeing miles of glaring advertising imploring us to drink, smoke or visit roadhouses. (3) Seeing men, women and girls smoking, drinking, carousing in saloons and at cocktail bars. (4) Hearing oaths and vulgar expressions on the lips of high school and college girls of good families. (5) Finding so many churches closed on Sabbath evenings, but motion picture places open wide and busy. (6) Inability to find a midweek prayer meeting, but rather forums, dramas, scouting, dancing, bridge in church parlors. (7) Finding churches being sold for debt, benevolent budgets cut, Christian work of all kinds cut because of lack of funds, people unable to work and losing their jobs, but at the same time, apparently, having plenty of money for sport, motor cars, luxuries and indulgences. (8) Finding the nastiness of the modern literature that was sampled. (9) Finding America running more and more to nudity, license and pagan paintings, while heathen people when converted, tend to stop such practices and move toward modesty, chastity and restraint. (10) Finding crooning, which seemed at first like a sudden sickness, was really a recognized form of public entertainment.

Under the caption in an exchange of "America, Add Yourself Up," this graphic description warrants our attention and correction.

What Is Holiness?

When I first saw the above mentioned book I concluded it was just what we needed at Portland Bible Institute for text-book purpose. On a recent trip east I brought back one hundred copies with the intention of putting it on sale in holiness camps of the Northwest and to use it in the school. At the first two camps we sold twenty-five copies. Students and preachers are especially attracted because of the fine bibliography and index. Order of Pentecostal Publishing Co., at one dollar per copy. C. J. PIKE.

How to Keep a Clean Heart.

COMMISSIONER S. L. BRENGLE.



It is possible to lose the blessing of a clean heart, but, thank God, it is also gloriously possible to keep it. How to do this is a vital question. Two or three years ago a brother, going to the foreign field, arose in one of my meetings and said, "I got the blessing three times but lost it twice. The third time I got it the Lord taught me how to keep it through this text, 'As ye have therefore received Christ Jesus the Lord, so walk ye in him.' Col. 2:6." That is one of the simplest and completest statements of how to keep the blessing that can be given. The conditions of getting it are the conditions of keeping it.

To keep the blessing of a clean heart there must be continued joyful and perfect consecration. We have put all on the altar to get it. We must leave all on the altar to keep it. "All the tithes" must be brought into God's house, and we must present our bodies to him as "a living sacrifice," recognizing ourselves as no longer our own, but his, by the purchase of his blood and ourselves as stewards only of all that is ours—our health and strength, our time and talent, our money and influence, our body, mind, and spirit; all, are his, to be used for his glory as fully as the fondest bride would use her all in the interest of her husband. And this consecration must keep pace with increasing light. The journey of life is not always through grassy lawns and flowery gardens, but often over burning, shifting, sandy deserts, rocky steeps, fetid swamps, and dark and tangled jungles, as the Lord leads the soul in ways it has not known; and at such time self-interest may cry out against the sacrifice. But if the consecration be perfect, and grounded in love, there will be no turning back, no plunge into seductive and easy by-paths, but a steady march forward, if needs be to Gethsemane's lonely agony, Pilate's judgment hall of shame, and Golgotha's dark and awful hour. But, thank God, it will not be alone, for he says, "My presence shall go with thee." Hallelujah!

To keep the blessing, there must be steadfast, childlike faith. It took faith unmixed with doubt to grasp the blessing. Unbelief was banished. Doubts were put away. The assurance of God's love in Jesus was heartily believed. His ability and willingness to save now to the uttermost was fully accepted, and his word simply trusted when the blessing was received; and, of course, this same faith must be maintained in order to keep it. God cannot require less of the sanctified man to keep the blessing than he did of the unsanctified man to get it. Peter said, "We are kept by the power of God, through faith." Notice, it is "the power of God" that keeps us, but it is faith that links us on to the power, as the coupler links the car on to the locomotive. Faith is the coupler. Paul said of himself, "The life I now live in the flesh I live by the faith of the Son of God." Again he tells us that the Jews were cut off through unbelief, and that we stand by faith.

We may suffer prolonged trials, great perplexities, and fierce temptations—they are part of the discipline of life—but we must

"Keep on believing, Jesus is near,
Keep on believing, there's nothing to fear;
Keep on believing this is the way,
Faith in the night as well as the day."

To keep the blessing, we must pray to and commune much with the Lord. We pray when we talk to God and ask him for things. We commune with him when we are still and listen, and let God talk to us, and mold us, and show us his love and his will, and teach us in the way he would have us go. We

should pray often and not be in too great a hurry, but "take time to be holy;" take time to "taste and see that the Lord is good," and to hear what he will say. And this we should do, if possible, in the morning, that we may be strengthened and nourished and gladdened for the day. Backsliding usually begins through neglected, or hurried, secret prayer. Some one has said, "Stay with God in prayer; stay till he melts you, and then stay when you are melted and plead with God, and he will answer, and you will get changed and transformed and renewed, and you will do exploits."

To keep the blessing we must give diligent attention to the Bible. The soul needs the food of truth. Jesus said, "Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God." God commanded Joshua, saying, "This book of the law shall not depart out of thy mouth, but thou shalt meditate therein day and night." What for? "That thou mayest observe to do according to all that is written therein." And what shall follow? "For then thou shalt make thy way prosperous, and then thou shalt have good success." Then thou shalt keep the blessing. David said of this blessed man, "His delight is in the law of the Lord, and in his law doth he meditate day and night." And Paul tells us that the Scriptures are "profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works." And Peter says, "As new-born babes, desire the sincere milk of the word, that ye may grow thereby." Some professors are smaller ten years after birth than when they were born, because they have not fed on God's Word. Mrs. General Booth read the Bible through several times before she was twelve years old and grew thereby until it is not to be wondered at that she became a "mother of nations."

To keep the blessing, we must confess it, be aggressive, and seek to get others into it. "With the heart man believeth unto righteousness, and with the mouth confession is made unto salvation." The man who withholds his testimony to this grace will lose it. This light, hid under a bushel, will go out. God gives it to us that we may put it on a candlestick and lighten all that are in the house, in the community, in the nation. Don't limit the power of testimony by unbelief. A torch loses no light and heat by lighting a thousand other torches. Touch a piece of steel with a magnet, and it in turn becomes a magnet. It can then be used to turn ten thousand other pieces into magnets with no loss, but rather with increase of power to itself. But hang it up in idleness, and it gradually loses its power. So with us, my comrades. Let the Holy Ghost touch us with cleansing power, and we become divine magnets, and in touching other souls we will quicken them and get added power and clearness of experience to ourselves. But let us withhold our testimony, and we lose our power and, like Samson, soon find ourselves "as other men." Testify, testify, testify—clearly, definitely, constantly, courageously, humbly—if you would keep the blessing. When faith is weak and devils all around, definite testimony scatters the devils, strengthens faith, and stirs up and brightens the inward witness. Testify to the Lord. Tell him you have the blessing, and thank him for it. Testify to your comrades. Testify to your own heart and to the devil. John tells us that the white-robed multitude in Heaven overcame by the blood of the Lamb and the word of their testimony. So testify, if you would overcome, and keep the blessing.

To keep the blessing, we must constantly live in the spirit of self-denial. By yielding to fleshly desires, to selfish ambitions, to the spirit of the world, we may lose the labor of years in an instant. The hard hand of the

old enemy is ever stretched forth to snatch from us our treasure. We must watch and pray, and keep low at Jesus' feet in profoundest humility, if we would keep it. It is all summed up in one word, "Walk in the Spirit," "Walk in love."

Finally, there must be no resting in present attainments. The Lord has clearer revelations of himself for us. We may be filled to the limit of our capacity today, but we should ever pray, "O Lord, enlarge the vessel," and this we should expect, and like Paul, "forgetting the things which are behind, and reaching forth unto those things which are before," we should "press toward the mark for the prize of the high calling of God in Christ Jesus." ever remembering that he "is able to do exceeding abundantly above all that we ask or think." Not according to some mysterious power to which we are strangers, but "according to the power that worketh in us," the power of the Holy Ghost that converted us and made us his "dear children." Hallelujah!

To be admired, quit talking about yourself, and give the other fellow a chance to talk about himself.

(Continued from page 2)

on God. Isaiah 28:16, reads: "He that believeth shall not make haste." Let us hear the Poet sing about it:

"Not so in haste, my heart!
Have faith in God and wait;
Although He linger long,
He never comes too late.

"Are soonest at the goal,
That is not gained by speed;
Then hold thee still, my heart,
For I shall wait His lead."

We have eight copies of Peloubet's Notes on the Sunday School Lesson for 1936. We offer them at \$1.00 each while they last.

(Continued from page 3)

and a long journey can be traveled in forty years; but "be not deceived," this law, "whatsoever we sow, we shall also reap," comes bounding across the years, and the harvest will stand in our pathway a grim and terrible accuser.

Forty years go by; the wife no longer young has passed on to "the bourne from whence no traveler returns." The husband is now old; all the fires of youth and passion are dead; he occupies a silent corner in the old home, a gift from the mother he took over the hills; she long ago also released from the white-washed walls of the poor-house. This man also has an only son, who happens to marry a fastidious wife; desiring not to be encumbered by "the old man," and when these facts are brought to his attention, he protests loudly, that "this home belongs to me." It belonged to his mother also; but there is a high-sheriff, a judge, a jury, and a prosecuting attorney—and witnesses all employed by this grim Law of Retribution. This only son proceeds to kick his old dad down over the same steps from which he led his old mother "over the hills," and to no sheltering almshouse did he go; but to "root hog, or die."

Reader, we not only reap what we sow, but we reap more than we sow. "If we sow to the wind, we shall reap a whirlwind"—a cyclone. There is no bigger fool in this world of "mostly fools," as Thomas Carlyle, the great critic, said of England: "Thirty millions of people, mostly fools." But we repeat, there is no bigger fool in this world, than he who thinks he can dodge the Law of Retribution.

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(Continued from page 1)

truths preached today, with the same sincerity and earnestness, will produce the same results as they did 150 years ago.

In fact, there is a church within the church in our Methodism. There are many soundly regenerated who know about deep, pungent conviction for sin; among them a multitude who are hungering and thirsting after righteousness, who are pressing on in the pursuit of perfect love. In this church within the church there are many who have obtained full salvation by faith in Jesus Christ. They are Methodists of the truest type; had they been living in the days of Wesley they would have been among his ardent, consecrated followers, glad witnesses of the cleansing power of Jesus' blood, and zealous for the salvation of souls. We believe these people have a value of far more importance than many think.

We believe there ought to be an organization of an Evangelical Methodist League composed of such people; not to divide the church, but bound together *in the church* for revivals, the spread of holiness, earnest evangelism, the salvation of sinners and the leading of a host into the experience of entire sanctification. Conditions are such that it is difficult for individuals scattered about in separate places to concentrate their influence and bring about the gracious results desired. There should be united effort for street preaching, tent meetings, visitation of rural districts and neglected villages, and the pressing of the work of salvation most vigorously. I suppose some one would criticize this suggestion; perhaps a great many will do so.

There was a time when we had a Green River Holiness Association. Rev. J. J. Smith, of the Methodist Church, with Brother Niles, a famous and mighty preacher of the Baptist Church, with Dr. Rhinehart, a sweet singer, were active evangelists connected with this Green River Holiness Association, largely made up of Methodists, united in earnest, evangelistic effort, working in southwestern Kentucky, in Illinois, and sometimes in Indiana and, it is safe to say they saw thousands saved. We do not have such work now, that I know of, as was carried forward by these devout people of the Green River Holiness Association. I should like to see an organization of The Evangelical Methodist League who stand firmly for Methodist doc-

trine founded on scriptural teaching. It occurs to me that if there ever was a time when spiritual forces should be unitedly active in evangelism, that time is now.

Let us think and pray about this matter. This is no time to surrender. The situation is too critical and too imperative to be met by individuals. In union there is strength. I believe there are some thousands of Methodists in the two great churches who could unite themselves for a powerful evangelism, for a gracious revival. It is a startling fact that a large percent of the unsaved in any community are not attending church. If they are reached, somebody must go to the streets and fields with an arresting message of divine truth that will attract attention, produce conviction and lead to salvation. This subject is worthy of meditation, prayer and action.

H. C. MORRISON.

Unite or Die.

There has come to my desk an article by that interesting writer, Dr. Daniel Poling, in which he tells us of a Chinese Christian who suggests that the various denominations must "unite or die."

It is quite probable that this Chinese brother is mistaken. Some thousands are uniting in the Protestant churches of this country every twelve months; church membership is growing by leaps and bounds. It is possible that the great need of the times is not so much *more*, but a *better quality* of us. If we could *improve the quality*, we could doubtless *increase the quantity*.

There are numbers of churchmen who agitate the subject and are eager for the union of Christian denominations. I have not observed that these same brethren are exercising themselves to secure the conversion of sinners. They seem to feel that the need of the times is bigness; the multitude, rather than the anointing of the Holy Spirit upon the people. The uniting of various denominations in all probability would not mean greater spirituality or increased evangelistic zeal and force. Sometimes the very bigness of a denomination, or of an individual church, seems to retard, rather than advance, spiritual life and increase evangelistic effort.

There was quite a uniting of churches in Canada, and we have not heard that this union has notably increased spiritual life, or led to successful evangelistic efforts. Of course, union might prove a blessing, provided it is the uniting of the twice-born into the holy Bridehood of Christ, with one supreme objective—the salvation of the lost and the perfecting of the saints.

As we go forward in these times of agitation and world crises it is not improbable that there may spring up many divisions among Christians. A group of Presbyterians recently withdrew from some of the older bodies of that faith and united themselves into a new organization. Their claim is, that modernism is blighting the faith and hindering the work of God. They feel they must be untrammelled and unhindered by unbelievers who destroy, rather than increase and build up the faith of the people of God. There is no doubt they have grounds for their claims. We expect to see this organization grow. Modernism has spread so rapidly, become so aggressive, that there arises a serious question in the minds of devout people with reference to supporting the influences that destroy the very foundation of Christian faith. There is no question but some unions grow out of a spirit of unbelief, where there is not faith enough, or I should say, zeal enough, to contend for *any* faith; where there is a generosity so generous, that it draws no lines of separation between sin and salvation; those who really know Christ and those who know him not.

There is a place in the world for a clear-cut creed based upon firm scriptural founda-

tion; where the Word of God is unquestioned and supreme; where ministers have a divine call and a holy passion for the salvation of the lost; who have a faith so fixed that they would rather die than surrender. There are some people who have no fixed faith; no clear-cut, religious principles. They are ready to unite with anything and anybody; they want numbers and will open the gates so wide that, not only sheep and goats may enter the pastures of the Church of Christ, but wolves may lope along without objection or interference. The great need of the times is a spiritual church; a church aflame with divine power, a church that travails in prayer for the salvation of souls. Worldly churches, devoid of spiritual life and evangelistic passion, may *unite and die*.

H. C. MORRISON.

H. C. Morrison's Slate.

Morrison Park, Glasgow, Ky., July 24-August 2.

Indian Springs, Ga., August 6-16.

Good for the Scientists.

MRS. H. C. MORRISON.

IN a recent daily paper there appeared an interesting article by Newell Rogers, Reporter from London, England, in which he says that *Scientists no longer try to prove miracles false*. He further states that a *British Archaeologist points to evidence attesting to the authenticity of the Old Testament*.

It is the contention of the deeply spiritual that there is no contradiction between Science and Religion; the misunderstanding arises from the fact that spiritual things are spiritually discerned, and that the human mind, left to itself, cannot rightly interpret the things of the Spirit. The unbelief of men arises from the fact that they endeavor to account for everything on sheer natural grounds, ignoring the supernatural, which is necessary to the performance of miracles.

Webster says: A miracle is "an event or effect in the physical world beyond or out of the ordinary course of things, deviating from the known laws of nature, or transcending our knowledge of these laws; an event which cannot be accounted for as produced by any of the known forces of nature and which is therefore attributed to a supernatural force; an extraordinary, anomalous, or abnormal event brought about by superhuman agency as a manifestation of its power, or for the purpose of revealing, or manifesting spiritual force." He cites to the miracle of the loaves and fishes as an illustration of the working of supernatural laws.

It will be interesting for our readers to know, first hand, what Mr. Rogers has to say about this recent discovery of the Scientists.

"The reality of the Unseen now is recognized by scientists. Indeed, the radio has familiarized us all with the fact that space is not empty.

"Even miracles are ceasing to be a stumbling-block to those who keep pace with modern thought.

"Sir Charles Marston, veteran English archaeologist, is quoted above.

"In the unending battle between science and religion for dominion over man's mind. Sir Charles has forced science into religion's service to prove that the Bible is true. Sir Charles thinks he is succeeding. Having accumulated a manufacturing fortune, he has poured out his wealth in financing excavations among the shambles of Eastern civilizations. They have resulted in some of the most outstanding archaeological discoveries of modern times. He claims that evidence dug up in Bible lands has confounded the

Subscribe for THE PENTECOSTAL HERALD
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OUR BOYS AND GIRLS

WANDA'S EXPERIENCE.

Our story opens in the quiet little town of C——, and consists of a family of three, Mr. and Mrs. Ellington and one child, a daughter eighteen years of age. The father in poor health for years, easily succumbed to an attack of typhoid fever, and the mother, not strong and worn out with the night vigils beside her husband, for they could not induce her to leave him even to partake of food, in three weeks was laid beside her husband in the village churchyard.

Wanda was left alone without brother or sister, or any near friends save an Uncle, her father's brother, who lived in the City of Oakland, Cal., and they were almost strangers, for through some misunderstanding the brothers were estranged.

Wanda sent a telegram to them informing them of her father's death. The funeral was delayed for their coming. They tried to comfort the mother and make her last days on earth as peaceful and quiet as possible. Everything that care and money could do was done—but of no avail. The little home was mortgaged, and was sold to pay expenses. After all was over Uncle said one morning, "I want to talk with you a few minutes, Wanda. What are your plans for the future?" She could not speak for a moment.

"Oh, Uncle, the world seems so big, so cold, so cruel." And clasping her arms around his neck, the flood of tears so long pent up in her heart burst forth in a mighty torrent. She fainted in his arms; tenderly he laid her on the couch, and he and his wife worked over her that day and far into the night, then she slowly came back to a realization of her circumstances.

Her Uncle said, "How would you like to come into our home as our daughter? We have plenty and you can finish your education in one of the best colleges there."

His wife said, "Yes. Come with us, Wanda, I'll try to be a mother to you."

Looking up, her eyes full of tears, she said, "Oh! how can I thank you enough for your generous offer; words cannot express my gratitude."

In a few days they were speeding away on the train to a new world, a new home, a new life and she breathed a little prayer that the future, all unseen, might unfold for her a new field of promise and contentment and unselfishness.

The train began slowing up. People were hurriedly gathering up books, magazines, and wraps. It came to a standstill, and as Wanda, her Uncle, and Aunt alighted their chauffeur was waiting for them. Soon they were on their way home. Home! Wanda tried to vision in her mind what it would be like.

They stopped before an imposing mansion. She heard Uncle say, "Home again." A retinue of servants met them at the door shouting, bowing, and saying in unison, "Welcome home." A servant escorted Wanda to her room. She stood in the doorway transfixed; she never forgot the transcendent beauty of the scene before her. A beautiful, soft rug on the floor, soft-upholstered reclining chairs. Davenport all arranged so comfy, the walls a light pink, draperies at window to match. The dresser with every toilet article at your command, a radio, telephone, closets, bathroom, everything heart could wish. As she neared the window the beauty of the scene in the garden below caught her eye. Arbors of beautiful roses, orchids, lilies, magnolias, oh, I cannot describe it. The fragrance wafted on the breeze filled the room. This must be the garden of Paradise! She sat down to think if the vision before her were real or imaginary.

Some one at the door. A servant. "Miss Ellington, shall I bring your dinner up or will you come down with the family in the dining-room?"

"I will come down immediately," and hurriedly changing her traveling suit glancing in the mirror, she went down stairs. Some one was

waiting for her at the foot of the stairs, and escorted her to the dining-room.

Uncle and Aunt stood waiting, but who was the third person, undoubtedly a noted visitor. He was tall, handsome, and immaculate. Aunt Marcella said, "Wanda, this is my brother, Keath Remington, who makes his home with us." As he took her hand, she looked up into his eyes, her heart beating fast as she said, "This is surely a surprise." He replied, "This family is noted for surprises. So happy to meet you."

The dinner hour passed pleasantly, as they talked of little incidents, some of them amusing, on the train. They discussed the grand climate of Oakland, the beautiful scenery, colleges, and schools, the best in the world, there was not a dull moment.

Dinner over they passed into the spacious living room. Another surprise awaited Wanda. She had never been accustomed to such luxurious surroundings, but there was such a homey atmosphere that she soon felt at ease and animatedly joined in the conversation that ran in different channels.

Suddenly Aunt Marcella said, "Wanda, do you like music? Let's have some singing." And Keath said, "Do you play, Miss Ellington?" "Sometimes." He escorted her to the piano, they asked her to play an instrumental piece first. Now she felt at home. Her soft fingers with a light exquisite touch wandered over the ivory keys. Her soul was in the music. She seemed unconscious to all around her and the touch of her fingers that brought forth the angelic music must have been akin to the Angel choir; you could almost follow every thought of the composer. They became transfixed, as it were. They had never listened to such music.

"Now, we're ready for singing, Auntie." As their voices blended in the song Wanda found herself listening intently to Keath's tenor voice, rich in quality, and highly unsurpassed. It thrilled her very being. Wanda joined in the last verse; the marvelous beauty of her soft, clear alto was apparent. She was right at home, music was a part of her life. They sang song after song. Then Wanda said, "If you'll excuse me, I will retire." "We've had a wonderful evening." "Thank you for the music," Keath said.

The days and nights on the train were tiresome. After taking a bath she thought, oh the bed looks so inviting. But she could not sleep; she was thinking of her old home, of dear father and mother; and of the new home, how wonderfully kind they were to her—like her own father and mother. But the surroundings, how different; everything grand—while in the old home, father and mother toiled early and late for the bare necessities of life, always having in view her education. Discord was unknown in their humble home; through poverty and toil, sickness and health, love held sway. They were deeply devoted to each other. Now all was changed—they were where "the wicked cease from troubling, and the weary are at rest." Wanda's pillow was wet with tears, but soon her weary eyelids closed in sweet, refreshing sleep.

When she awoke next morning the sun was shining; hurriedly she made her toilet. A rap on her door, Aunt Marcella's voice. "Are you awake, dear? Are you rested? We're just going to have breakfast, will you join us?"

"Right away, Auntie." She missed Keath. It was late and he had gone to his office. She learned he was a lawyer in the city with an extensive practice.

College would soon open and these were busy days. Aunt Marcella never seemed to get tired. They visited the most exclusive shops in the city. Aunt was an ardent enthusiast, nothing seemed too good for Wanda. When her wardrobe was complete, and sent to the house, as she stood before the

mirror arrayed in an exquisite, beautifully fashioned dress, thoughts of home came back knocking at the door of her heart. She thought what a contrast. She knew her father and mother did everything for her, often depriving themselves of necessary things—she always looked neat and modestly attired—but oh, how they sacrificed to make her happy. A tear fell on her new gown.

A knock on her door, Aunt Marcella came in. "Why so solemn?" "Just thinking of home Auntie, and how very kind you and Uncle are." She slipped an arm around Wanda. "Cheer up. I hope you enjoy all these things, as much as we enjoy getting them for you."

"You look beautiful in that dress, Wanda. I believe it's the prettiest one you have. It's nearly dinner time, don't change, come down just as you are. Will you, dearie?"

As she went down to the dining room Uncle said, "Well, my Fairy, who dropped you at my door?" Keath's eyes were full of admiration, he said, "How lovely! in whose honor, pray?" "The ones I love best on earth. This little circle."

College opened. Again new surroundings, all strangers, but not for long. With her lovely ways and bright intellect she soon won the hearts of all she came in contact with. Her roommate—Lorena Willard, was a lovely girl, just Wanda's age. They were soon loyal friends. Wanda had the privilege of going home Friday night, returning, Monday morning. Uncle always sent his chauffeur for her when Keath couldn't come.

They all went out to some entertainment Friday evening. Saturday night was home night. Sunday found them at church. They invited Wanda to sing a solo. In a few weeks a revival was in progress. They engaged her to sing.

Tonight as she arose and went to the platform every eye in that vast assembly followed her; she seemed perfectly at ease. Her clear, sweet voice carried to every part of that great church. All was quiet as the grave. As she sang, strong men, with bowed heads wept. Now and then a sob broke the stillness; her voice penetrated the innermost recesses of their hearts. She had chosen tonight—

"The Sinner and the Song."

"A sinner was wandering at eventide,
His tempter was watching close by his side;

In his heart raged a battle for right
Against wrong,

But Hark! from the church he
Hears the sweet song—

"Jesus Lover of my soul,
Let me to Thy bosom fly;
While the billows near me roll,
While the tempest still is high."

"O Tempter, depart, I have served
Thee too long;

I fly to the Savior, He dwells in
The song.

O, Lord, can it be, that a sinner like
me

May find a sweet refuge, by coming
to Thee!"

"Other refuge have I none,
Hangs my helpless soul on Thee.
"I come, Lord, I come, thou'lt forgive
the dark past;
O receive my soul at last."

Then an altar call was given; down every aisle people wended their way to the altar. Old men and women, middle-aged, young men and women, Keath with the rest. That was the beginning of one of the greatest revivals they had ever witnessed.

Two years of college life came to an end. In this new home their hearts were knit closer and closer together each day.

One Sunday afternoon Keath and Wanda were strolling through the garden. In a shady nook, he stopped and gathered a bouquet of blue violets and pinned them on her bosom.

"Thank you, oh, what is lovelier than these?" He said, "Your eyes, Wanda." "This rose arbor looks inviting! let's sit here awhile."

"I've a secret I want to tell you. Can you guess what it is? Yes, you can, dearest, your eyes reveal the fact. First, let me ask you, 'Why is it I'm so lonely when you're away; every little absence is an age.'"

"These two years we have lived under the same roof, you have grown dearer to me each day. Sweetheart, I cannot live without you."

"Wanda—my queen—you have the power to wield your royal scepter and make me the happiest man in this wide world, or to rend my heart with constant pain."

She raised her eyes to his and reaching up put her arms around his neck, drawing his face down close to hers kissed him fervently.

"Keath, I thank Heaven for your noble manhood, your strong, pure love. I pray to be worthy of your affection. I give my life, my love, my all into your keeping." In his strong embrace she felt secure from harm and danger.

Taking from his pocket a little box, that contained the most beautiful ring he could find, and slipping it on her finger, said, "For the loveliest girl in the world."

As they entered the living-room Wanda's Uncle and Aunt arose and said in unison, "You can't keep the secret. There's a rainbow in your eyes, and the flash of that lovely ring gives you away." Uncle's voice trembled as he said, "God bless you, my children."

"Keath, we love and adore Wanda, and you're the only man in the world I would entrust in his keeping our little darling girl."

"You say you will be married at Christmas time. We cannot bear to think of you going away to live. We have a large house, and it's at your disposal. As many rooms as you wish. I know a young couple wants to be alone. No one will intrude, and you can be happy as birds."

Wanda arose, and with an arm around Uncle and Aunt, she said, "I know Keath will join me in saying words cannot express our thanks for your bountiful hospitality in the past, and your anxiety for our future."

Uncle passed into his study, soon came out with a small piece of paper in his hand. Crossing the room to where Keath and Wanda stood he said, "This is for both of you." It was a check for fifty thousand dollars.

He said, "Listen—that's the Church bell ringing for the evening service, let's hurry, or we'll be late."

Florilla Pinney.

Dear Aunt Bettie: I wonder if there's a chance of my letter being printed? I want to tell you I enjoy *The Herald* very much, especially page ten. I belong to Haysville Methodist Church. Our pastor is Rev. M. D. Clayburn and we all think he is a fine preacher. I wish every one would write to me. I love to get letters and write them, too. I'll do my best to answer every one I receive. Wonder if I have a twin? My birthday is June 14; was sixteen years old last year. Am five feet, three and a half inches tall, have dark brown hair and blue eyes. I'm hoping to get lots of letters from cousins all over the world.

Jerry Douglas.
Westmoreland, Tenn., Rt. 1.

Dear Aunt Bettie: This is my first letter to *The Herald*, and hope it will be printed. I am nearly sixteen years old. I've been a Christian for two years and four months, the most precious years of my life. I recently consecrated my all to him. I would enjoy corresponding with some of my brothers and sisters in the Lord. I haven't noticed many letters from New Jersey, and I hope some of you Christians in other states will correspond with me and tell me of your fellowship with the Lord. I promise to answer all the letters I get.

Jane Hovey. Lucaston, N. J.

Dear Aunt Bettie: Will you let me join your happy band of boys and girls? Mother takes *The Herald* and I enjoy reading page ten. I am a Christian and belong to the Methodist Church. My birthday is October 6. I was eighteen last October. I am five feet, four and one-half inches tall. I have black wavy hair, and fair complexion. As this is my first letter I hope to see it in print soon. I want all the girls and boys to write to me. I will try and answer all letters I receive.

Jeannette Hanes.
Rt. 1, Westmoreland, Tenn.

FALLEN ASLEEP

SAGESER.

Lula F. Gossett was born in Somerset, Ky., in the year 1864. She was married to L. J. Sageser in 1890 and they moved to Jessamine County, Ky., and located near Roberts Chapel M. E. Church, South. They had not lived long in this community until she united with this church. In the year 1894 they moved to Wilmore and established their home. This was in the beginning years of Asbury College. In the first year of her residence in Wilmore she was gloriously converted under the ministry of Dr. John Wesley Hughes and one month later, under the preaching of Dr. B. C. Carradine, she was beautifully sanctified. Her life from that time forward bore fruitful testimony to these experiences.

Three things stand out in her religious life. First, she was a woman of great faith. When others would become discouraged she could always see "the silver lining" of the darkest cloud. Her faith was a powerful spiritual tonic to all who knew her. Second, she was a woman of prayer. Her life was a life of intercession. She knew the worth and power of prayer. Few, if any, have known a richer prayer-life than hers. Third, she was a great student of God's word. The writer has not known an individual who ever had at her command such rich portions of the Scriptures. Her public testimony was nearly always based upon some portion of the Word. Hundreds who have heard her look back upon her shining face, and carry in their memories to cheer and comfort, her quotations of the Word of God which she so aptly used in her testimony. It can truly be said of her in the words of one of the long ago, "Thy word have I hid in my heart."

The Wilmore Methodist Church has had no more faithful member than she. Her church and its welfare were vital parts of her life and its interests were ever uppermost in her life.

She leaves to mourn her passing, her husband, L. J. Sageser, three daughters, Mrs. Ada Grace, of Wilmore, Ky., Mrs. H. T. Grayson, of Atmore, Ala., and Mrs. J. O. Benson, of Burke, S. D., two sons, Eugene and Claude Sageser, of Lexington, Ky., one sister, Miss Iona Gossett, of Somerset, Ky., and three brothers, John L., M. F., and Louis Gossett of the same city.

Her homegoing was a time of great triumph. It was complete victory to the end. Her parting message to loved ones, pastor, and friends was, "Tell the world that Jesus saves." Her parting message to her church which she loved so well was, "Tell them to love each other and speak well of all." The last scripture passage she quoted was 2 Tim. 4:7.

She went to her crowning on May 18, at 2:00 P. M. Her funeral was conducted from the Wilmore Methodist Church by the writer, assisted by Dr. W. L. Clark and Dr. Z. T. Johnson, with several former pastors and a large group of relatives and friends present. We laid her to rest in the beautiful Wilmore Cemetery. Virgil L. Moore.

BROWN.

Mrs. Martha P. Brown departed this life March 3, 1936, at the home of her daughter, Mrs. Ed Henry, Ironton, Ohio. She was 85 years and 9 days old. She knew every one to the last, and her passing was such as becometh one who had lived long and well in the service of the King. Mrs. Brown had been a reader of *The Herald* for many years, and one of its most ardent supporters. Her death was the result of an accident, breaking her hip; after a few days of suffering, she went to be with her Lord where the wicked cease from troubling, and the weary are at rest. Peace be to her memory.

Her Daughter.

NORRIS.

John W. Norris was born October 18, 1869; departed this life April 25, 1936. He was united in marriage to Priscilla Wray in 1879, to which union

were born ten children. His wife, a boy and girl preceded him in death. Brother Norris professed faith in Christ when young and joined the Rose of Sharon Methodist Church, South, in which he lived an exemplary life. He testified just before he died that there was nothing in his way of meeting the Lord in peace.

He served as sheriff of Cumberland County four years, and as jailer four years, at the expiration of which he moved to a farm near Hegira, Ky., and engaged in the mercantile business.

"A precious one from us has gone,
A voice we loved is still;
A place is vacant in our home,
Which never can be filled."

Good-bye, dear father, until we meet again.

His Daughter-in-law.

LEOTI CAMP MEETING IN KANSAS.

Gilbert C. Nee.

June 8th I left Wilmore, Ky., for Western Kansas on invitation of Mr. E. J. Hobson, president of the annual holiness camp meeting in Leoti, Kan. I wired Mr. Hobson to announce my arrival; to my great surprise, I found my telegram still in Leoti depot undelivered when I arrived at Leoti, June 10th.

It was a chilly early morning when the train dropped me down on western soil. A stranger, I was pacing along the train depot expecting some one to come and meet me. To the contrary, I had to meet the situation; I began to stop everybody who came my way for information. Different ones gave me a different information, but finally one good lady pointed me to a hotel where Rev. C. W. Ruth, the camp meeting evangelist, stayed. Presently, I made a final attempt on Rev. Ruth's room door from which the tapping noise woke up the holiness veteran. Up from his bed he jumped and hurried to the door to answer the unexpected morning call "of a friend from a long distance." Happy, surprised, and mystified, he was to meet the Chinese boy and preacher from Kentucky. He asked me a few questions and talked to me a little while through a small opening of the door. We had a formal interview and soon got acquainted. He told me where to go and stay. I soon met other workers, and enjoyed my first breakfast in Kansas. It was a real meal to me since the day I left Kentucky.

Next morning the town paper announced that a Chinese preacher in the town was to preach in camp on Thursday afternoon service, and in young people's meeting. I preached "Jesus only" as my first topic with my personal experience. God moved the audience and some came to the altar and prayed.

Two days after my arrival Mrs. Hobson told me that they had just received my telegram about my coming. I sighed for relief and said, "This is also America."

Leoti Camp Meeting is rather small. The holiness people in this section are poor, due to failure of crops on account of droughts, yet I found they are happy, generous, enthusiastic Christians. Many traveled from 50 to 60 miles round trip, to attend the camp every day and to return to attend farming and milking cows. Though the congregation was small, yet through their sacrificial and faithful giving they were able to raise enough money to pay all expenses. They gave me two offerings

which covered all traveling expenses, which I deeply appreciated.

We had great services under the ministry of Rev. C. W. Ruth and Rev. H. Busby. We had one street meeting one day. I spoke and the people gathered around to see me. It was the first time in the history of Kansas to have a Chinese preacher preach from the street corner. They were willing to stand up and listen to me for about twenty minutes with great attention without any disturbance and noise. I carefully watched them, and saw many men and women were under deep conviction; their eyes were moist as they saw the Chinese preacher demonstrate the saving power of Jesus Christ and the love of God shed abroad to all humanity. It was an unusual scene and most wonderful street meeting that I had ever experienced. I rejoiced that the gospel can meet every need, and the old-time religion is good for everybody.

On Sunday evening, the last evening of the camp, I spoke from 7 to 8 P. M. It was supposed to be a young people's meeting, but young and old crowded to the camp and it was packed to its capacity with extra seats. Many came from curiosity, but many came to seek the Lord. I preached the best I knew, and gave my testimony and experience. I challenged all American youths to give God a chance. God gave us a good service, and blessed us all good!

After the service I left Leoti for Hutchinson, Kan., for another special service in Nazarene Church on Monday evening, where I also met several Asburians. It was good to meet them and to hear that Amen and Hallelujah spells still upon their lips.

It has been a real pleasure and blessing to meet God's children in Kansas, especially for the fellowship with Rev. C. W. Ruth, Rev. H. Busby, Mr. and Mrs. Crane, Rev. Urwin and Rev. Hall, and many others that I shall never forget.

Kansas, unlike Kentucky, is a great plain which produces wheat, oil, and jackrabbits. It is a dried and dusty country, plenty of snakes, rattlesnakes, red ants, flies, and mosquitoes. The land is decorated with Chinese elms practically all over the state, and state sunflowers that scent the whole atmosphere, mingled with the slogan, "Landon for President and Kansas for Landon." Kansas may produce a President for America, but will Kansas be saved for Christ?

FOUR REVIVAL MEETINGS.

The first was conducted in the Nazarene Church, Metropolis, Ill., Rev. H. U. Harris, pastor. The McKinley Sisters, Kate and Pauline, of Greenville, Ind., led the singing. They are certainly some musical team. Rev. C. C. Davis, Evangelist, of Evansville, Ind., was with us. He gave Bible readings and answered questions. He is sound on doctrine, wise in counsel and a fine co-laborer. We recommend him as a safe, sane and successful exangelist.

Our second revival campaign was in the Whitel M. E. Church, So., near Lenoir, N. C., Rev. E. Myers, pastor. We had a good revival with a number of souls blessed. Rev. D. A. Oakley, pastor in the adjoining circuit, attended most of the services and rendered valuable assistance.

The third revival was in a tent near Gormly, Ontario, Rev. H. Shantz, pastor. This was a splendid soul-saving revival. There were sixty at the altar

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The Follies of Fosdick

Is the title of a new book written by Dr. H. C. Morrison, in which he quotes some startling things from Dr. Fosdick's late books and shows how unscriptural they are. You will want to circulate some of these books so as to refute Fosdickism. The price is 25c, or five copies for \$1. Pentecostal Publishing Co., Louisville, Ky.

and most of them prayed through to victory. Dr. Peter Wiseman, noted evangelist, attended one of the services. Ontario is one of the great provinces of the Dominion of Canada. During the meeting we visited the home of Edwin Dixon, Unionville, a naturalist who has gathered together a wonderful collection of bird eggs; has at least three thousand varieties all the way from the tiny hummingbird's egg to the large egg of the ostrich. He also has five hundred different kinds of birds' nests. He kindly entertained us in his hospitable home and explained the varieties and species of his vast collection of the wonders of nature.

Our fourth meeting was in West Mansfield, Ohio, with Rev. F. T. Nichols, pastor of the U. B. Church. Our time was limited in this campaign, yet much good was accomplished. Rev. J. T. Hamilton led the singing and Miss Nichols, the pastor's daughter, presided at the piano. The last Sunday of the meeting was a red-letter day. Souls were blessed at the altar. Rev. T. P. Roberts and Rev. J. R. Parker, both of Wilmore, Ky., were scheduled to conduct a union tent meeting for the pastor on another part of the charge. The people were looking forward for a great revival. God bless Roberts and Parker! They will set the woods on fire.

We are now in a great union evangelistic campaign in Kingfisher, Okla. Four churches are co-operating in the revival. We go from here to Mt. Gilead camp meeting near Atlanta, Ga., with the great song writer and evangelist Rev. Charlie D. Tillman. We solicit your prayers. The field of evangelism is white unto the harvest.

Yours in the work for souls,

Andrew Johnson, Evangelist.

PARIS, TENNESSEE.

Our revival began June 21st and closed July 1st, with fine results. Rev. W. T. Wrenn and wife of Friendship, Tenn., held the meeting; Mrs. Wrenn worked with the children and young people. There were nine additions to the church, six on profession of faith. We had prayer one night at the church till 2 A. M., and as a result a man was converted who had drank for seven years. He united with the church. Some said it was the best general meeting that had been held in several years. Among the steps of progress this charge has made this year is the retiring of a \$1,603.25 parsonage indebtedness. Pray for us that God will lead and souls will be saved. G. W. Arant, Pastor.

SUNDAY SCHOOL LESSON

BY O. G. MINGLEDORFF, BLACKSHEAR, GA.

Lesson VI.—August 9 1936.

Subject.—Saul Converted and Commissioned. Acts 9:1-9; Acts 9:17-19; 1 Timothy 1:12-14.

Golden Text.—I was not disobedient unto the heavenly vision. Acts 26:19.

Practical Truth.—A real conversion is a pre-requisite to a satisfactory Christian life.

Time.—About A. D. 34.

Place.—Damascus.

Introduction.—First of all, read the three accounts of Saul's conversion as given in Acts 9, 22 and 26. They agree as to the facts, but the wording is different in all of them, showing that it was not a framed-up story. Saul's conversion is an unanswerable proof of the resurrection of our Lord and of the truth of Christianity. How absurd to say, as some infidels have said, that a sudden flash of lightning blinded Saul, and led him to believe that he had seen Jesus Christ in a vision. No sane, impartial man could ever even imagine such a thing. The infidel world has turned to every extreme absurdity in its effort to destroy faith in the eternal verities of God's Word. Why? Echo answers, Why? Maybe it is like the Chinese teacher who didn't like the Bible because he saw himself in it. That book is a soul mirror. Saul's conversion to Christ was a miracle, and so is every other conversion. Nothing less than a reality could change Saul, the dreaded persecutor of Christians, into a meek and lowly follower of Jesus Christ. When he took that step he knew that he was facing the very same sort of persecutions that he had been meting out to others.

There has been much speculation as to the exact moment of Saul's conversion. Some contend that he was converted out on the Damascus road when the light shined about him, but that he was not regenerated till three days later when Ananias baptized him. That looks too much like splitting hairs. The Holy Spirit regenerates a soul whenever it completely surrenders. I am not going to be dogmatic about it; but I believe Saul was born from above (regenerated) when he gave up to God out on the road, and that he was sanctified when Ananias baptized him three days later. If you think otherwise, I shall not fuss about it. Because the account is somewhat obscure, some have contended that the apostle never claimed to be sanctified. This I think is a mistake. If you will read Philippians 3:13-15 you may alter your notions. In the 15th verse he claims some sort of perfection, by which I suppose he means Christian perfection—holiness. Sometimes I have heard preachers take the 13th and 14th verses for a text, and then declare that Paul was a modest man, and that he did not make any high claims. Take a bigger text, Brother, and maybe you can come nearer preaching the truth.

Saul in speaking before Agrippa, as recorded in The Acts, chapter 26, gives an account of his commission. It was spoken directly from the lips of the risen Christ. His commission was full and broad. He was to preach the Gospel to both Jews and Gentiles: "To open their eyes, and to turn them from darkness to light, and from the power of Satan unto God,

that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me." The entire Gospel, from conviction for sin to entire sanctification, is locked up in his commission. He was to preach a two-fold Gospel—a first blessing and a second blessing. The Acts and his epistles show that he fulfilled his commission to the letter, in both sermons and prayers. Read 1 Thess. 5:23. That will turn light on Paul's theology. You might also read verses 3, 7, and 8 of chapter 4 of the same epistle.

Some do not believe in sudden conversion; but Saul's was fairly sudden. To tell the truth, how can there be any other sort of conversion? One may be sometimes doing his repentance, making restitution, getting ready to be saved, but forgiveness and regeneration are as sudden on God's part as the crack of a rifle. It does not take God more than a moment to save a soul from sin. The conversion of Zacchaeus was quite sudden. If one will stick to the Bible, most of his difficulties about these things will vanish speedily.

Comments on the Lesson Text.

1. Saul...went unto the high priest.—The high priest in Jerusalem had some authority over Jews outside of Palestine. He was their spiritual ruler. Keep this before you.

2. Desired of him letters to Damascus to the synagogues.—There were in some cities several synagogues, as there are now in some of our American cities. Saul's purpose was to work through these, in order to get into closer contact with Jews. Of course, he could have no authority over Gentiles. His intention was that, "whether they were men or women, he might bring them bound to Jerusalem." There he would bring them to trial before the Sanhedrin to be condemned, and perhaps stoned, if they dared to do that under Roman law, or Roman rule. They so treated Stephen.

3. As he...came near Damascus.—He was not alone on this highway, but had a coterie of helpers in his diabolical business. In our day he would be a sheriff with his posse comitatus. Suddenly there shined round about him a light from heaven.—Some will have us believe that it was lightning, or some other natural thing; but I am going to say that it was no such thing. It was a miraculous light, perhaps the blazing light of the presence of Jesus Christ similar to that which the three apostles saw upon the mount of transfiguration. The Maker of all light can shine anywhere.

4. He fell to the earth.—Why I do not know; but one's muscles give way suddenly at times under powerful excitement. Such may have been true in this case. Heard a voice.—Jesus spoke audibly to him. Why persecutest thou me?—That which is done to the children of God Jesus Christ counts as done to himself. Be careful how you treat God's saints.

5. Who art thou, Lord.—I am not sure as to what import Saul intended to put into the word Lord. But under the circumstances he, perhaps, meant a deal more than Sir, the meaning often attached to the word in the Bible. I am Jesus whom thou persecutest.—Put yourself into Saul's place,

if you can; and then maybe you can realize to some extent what a shock must have come to him at this revelation from the Lord. It is hard for thee to kick against the pricks.—The original means something sharp used to punch oxen in driving them. Goads is a better word. Maybe Saul was troubled about the murder of Stephen for which he was, in some degree, responsible.

6. Lord, what wilt thou have me to do?—Saul was utterly sincere, as the sequence shows. Right there he was converted. An honest soul will find God anywhere and all the time. He was God's man from that hour. Note that Jesus sent him into the city for instruction. God often uses men to carry on his work. We are his co-workers.

7. This verse shows us that God does not always permit the world to know what he is doing. Some things are so sacred that we must not tell them to sinful men. "Give not that which is holy unto the dogs, neither cast ye your pearls before swine."

8. When his eyes were opened he saw no man.—The white light may have blinded him, or God may have done it for a purpose. Verse 9 indicated that he was under terrible pressure for the next three days, as he neither ate nor drank. Doing without food for three days was a small matter; but to do without water that long was severe.

17. Ananias.—Not the Ananias who lied and died at Peter's feet, but a saint of God who lived in Damascus. God sent him to baptize Saul, and to tell him what to do. Two things especially were to take place; "That thou mightest receive thy sight, and be filled with the Holy Ghost." Here I think we find Saul's sanctification. "He is with you, and shall be in you." That was Saul's condition after the baptism.

18. Arose, and was baptized.—Whatever the mode might have been, the original language indicates that he was baptized standing on his feet. If God had set as much store by mode as some of the modern brethren, I do believe the inspiring Spirit would have made the matter clear for us.

19. Meat in New Testament means simply food.

1 Tim. 1:12. It is fine to find Paul thanking God for putting him into the ministry. After all his sufferings and persecutions, and now awaiting the Roman ax that was to sever his head from his body, one would suppose that he would not be so full of thanksgiving for his office in the ministry; but he is full of joy as he writes to his "son Timothy."

13. I obtained mercy, because I did it ignorantly in unbelief.—I am not sure that I understand that. It is nothing strange that God forgave him; but he indicates that he would not have been forgiven if he had done that meanness with his eyes open. It is awfully dangerous to sin willfully. Saul was always conscientious.

PERSONALS.

Rev. Albert S. Trabue, Mitchell, Ind., is available for meetings in tent or churches.

Rev. W. P. Hopkins, Campbellsville, Ky. is available for a meeting, and will go anywhere for a freewill offering.

Wanted: The names of 12 preachers who do not take The Pentecostal



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Rev. J. E. Hughes his son, Guthrie, and Mrs. Hughes have recently held a good revival at Constantine, Ky., in which a number found the Lord. The Wesleyan doctrine was preached and resulted in deep conviction for sin. They are invited to return for another engagement.

Union revival meetings among the Swedish Methodist, Methodist Episcopal and Presbyterian churches of Two Harbors Minn. were held from June 7 to 28 this year. Services were held each night under the direction of the Rev. James Burton Kendall, evangelist, of Lexington, Ky. The meetings were held in the Swedish Church from June 7 to 13, in the First Methodist Episcopal Church from June 14 to 20 and in the Presbyterian Church from June 21 to 28. Music was in charge of Paul Bredeson.

Miss Imogene Quinn evangelist and gospel singer of 909 N. Tuxedo St., Indianapolis, Ind., conducted evangelistic services at the Woodlawn Congregational Church from June 14 to 28. The community was greatly stirred and the church baptized anew with the Holy Spirit. On the closing Sunday morning 21 were received into the church, most of whom were converts of the meeting. The inspiring and helpful message of the evangelist, her marvelous faith and wholehearted consecration, together with the prayers of Christians and the blessings of the Master, have placed the spiritual life of Woodlawn on a solid foundation. It has been a time of salvation and the church looks toward a brighter future with new hopes of greater Christian service.—Kenneth G. Hornbuckle, Pastor.

THE PEOPLE'S BIBLE SCHOOL,

Located at Greensboro, N. C., will open Sept. 1, 1936. It offers a four-year High School course, two-year Seminary course and Music. It has a faculty of cultured, Spirit-filled teachers. For information, address Rev. Jim H. Green, Rt. 3, Box 303 A., Greensboro, N. C.

WINONA LAKE, INDIANA.

The Winona Lake Bible Conference has been unusually successful. So much so has this been true that committees have come inquiring for the secret of the great throngs who annually gather at this Conference at Winona Lake, Ind., during the month of August.

The secret is to be found, we believe, in two things; one of these is, of course, the very strength of the program offered. Not only are the very foremost preachers and Bible teachers of this and other countries secured but they are secured in larger

numbers, perhaps, than by any other Bible Conference in the world. Some Conferences have but two or three, and others four or five speakers who do all the preaching and teaching, whereas at the Winona Lake Bible Conference sometimes as many as twenty-five such speakers are present.

The other thing, and somehow we can't get away from the conviction that of the two this is the greater, is the fact that Winona has never wavered in her determination to hold her program true to the fundamentals of the Faith delivered to the Church by Jesus Christ and his apostles. Winona is not a stamping-ground for controversy. She is not pugnaciously fundamental, but she does believe in and demand a message that is positively conservative. She has been true to the Old Book and the Old Faith, and God has honored her for it, bringing to her platform the finest talent of the world and an attendance unsurpassed by any other Bible Conference in the land.

The Conference lasts for twelve days, beginning Wednesday, Aug. 12 and running through Sunday, August 23. Write to the Winona Lake Bible Conference, Winona Lake, Ind., for a program giving the names of the speakers, the days and hours when they speak, and also for all particulars as to hotels, rooming and boarding houses, etc.

Simultaneous with the Bible Conference this season will be the Young People's Christian Conference under the direction of Dr. George W. Cooke, and a corps of competent teachers, and at the same time the School of Sacred Music under the direction of Prof. Homer Rodeheaver will be in progress. Mr. Rodeheaver will have charge of the music for the Bible Conference.

PERRY CAMP MEETING.

There has been a holiness camp meeting in South Mississippi for many years, but The Herald readers do not know much about it on account of the lack of publicity.

The camp was organized forty years ago by Rev. W. W. Hopper, evangelist who preached the old-time religion all up and down this part of the country. Before he died, he joined the Mississippi Conference and labored faithfully for the Lord, never letting up in his preaching of Bible Holiness. Other preachers and singers at the camp were, Dr. B. Carra-dine, L. L. Pickett, Charlie D. Tillman, Will H. Huff, Joshua Saunders, C. K. Spell, C. M. Dunaway, Paul Brasher, R. E. Massey, Andrew Johnson, and in late years, Ben Carnes, Walter Cross, Durell Shelton and B. H. M. Watson.

This year the Board selected the best holiness preacher we have in the Mississippi Conference, Rev. J. A. Wells, of Jackson, Miss., to hold the camp, and Rev. L. D. Smith, an Asbury student from Memphis, Tenn., to lead the singing. They were a fine team. The meeting began June 24 and ran through one Sunday on to July 2.

In late years we do not have many campers on the grounds, but people come in cars from every direction, and the night services are well attended. Bro. Wells preached some marvelous sermons filled with the products of Canaan—figs, grapes and pomegranates, also plenty of meat from the word, which we have been

digesting ever since. Brother Smith sang in the Spirit. He left the memory of one song especially, "I Have Been Born Again." It has been ringing in the hearts and on the lips of many who heard it. May God bless these two consecrated workers as they go to other places preaching the truth.

Perry Camp is the only stronghold we have in this part of the country and we can't afford to let it go down. The original members of the Board are getting old and there are no young men to take their places. We ask The Herald readers to join us in prayer that the Lord may give us some new workers, and that the holiness people in south Mississippi concentrate their forces at this place to fight sin and the devil. We would like very much to form an Asbury Club and have the college represented each year. All down through the years the Lord has blessed many souls at the camp. Sinners have been converted and believers sanctified. May he continue to pour out his blessings upon us.

Yours in the work,
Nola Saucier Meigs.

BRUSHTON CAMP MEETING.

The annual session of the Bushton Interdenominational Holiness Camp Meeting opened Tuesday evening, June 23rd, with a message by the President of the Camp Association. God was present and the saints gathered round the mourner's bench praying until the assurance of victory came.

Our workers this year were Dr. Warren C. McIntire and Rev. James Miller, of Wilmore, Ky., and Indianapolis, Ind. respectively. They certainly made a great team and gave us wonderful messages of heart-searching truth. Each seemed to fit so harmoniously into the other's ministry and had the burden of the camp upon him. Rev. John Lunden, of Virginia, was the leader in song. Brother Lunden has a sweet, joyful spirit and was a great help in the Camp. His messages in song were appreciated and greatly beneficial. Mr. Lunden had charge of the platform work throughout the meetings. Sister Velma Bristol, of Tupper Lake, officiated at the piano and was not only a blessing serving in this capacity but was most proficient as an altar worker. Brother Tom Armstrong, of Mooers Forks, N. Y., was with us and had charge of several of the 6:30 P. M. praise services also the ring meetings on the two Sundays at 1:15. Rev. Sidney Hill of Russell, N. Y., and Sister Ler-mode, of Brushton, had charge of the Children's meetings at 1:15 each day. Brother and Sister Hamm, the local Pilgrim Holiness pastor and wife, stood by loyally and greatly aided us in pushing the battle for God and souls. Sister Kortimier of China was present the first part of the camp and brought us a splendid missionary message one afternoon. She was very helpful during her stay with us in many ways.

The weather was unfavorable much of the time being cold and very wet but God gave us the victory and enabled us to see what he could do for us even under these circumstances. Dr. McIntire and Brother Lunden had trouble with their throats during the camp and the former was obliged to be absent a few of the services but the Lord touched him with his healing power and he was thus enabled to

continue in the battle. Praise the Lord!

There were a goodly number of seekers and the camp closed Sunday evening, July 5th, with some seventeen at the altar. The day previous was the 4th and this was also a great day with several seeking God for either pardon or heart purity. The saints also received a new touch of fire and went up country spiritually as the meeting progressed. The truth came forth with no uncertain sound and the Spirit was faithful in making the application.

The finances were well taken care of and good substantial love-offerings given the three evangelists. Plans are under way for a gracious camp next year with Dr. Charles H. Babcock and Rev. L. S. Hoover as the engaged preaching evangelists. The Holden Sisters have been engaged to lead the singing and render instrumental music. Sister Velma Bristol was given a unanimous call to again serve us as pianist. Thus under the continued blessing of the Almighty the future looks bright. Our prayer is "Lead on, Oh King Eternal." Pray for dear old Brushton Camp.

Yours for God and souls,
Clyde R. Sumner.

ASBURY GOSPEL TEAM.

The Louisville, Tenn., Holiness Association called a Gospel team from Asbury College for the month of June. Dr. Larabee sent Rev. Harold Dutt, Evangelist, Rev. Robt. Weaver, song-leader, the Asbury Trio, Miss Marian Clingen, Young People's Worker, Miss Ruth Lawrence, pianist, and Miss Virginia Mix, Chalk Artist. The Association turned over the camp equipment to them, with Mr. and Mrs. Hamilton as caretakers. They managed their own affairs, bought and cooked what food was not donated.

They organized themselves, and announced four services each day. The Association did what they could but gave them full liberty. Soon everyone was under the burden and at the second service a man was wonderfully sanctified. They began quietly but earnestly. Bro. Dutt brought clear, definite messages. Preached on sanctification as if he thought everybody would want the blessing. He never reproved a single person for misbehavior—result—the order was splendid, conviction was deep and we have not had a meeting in years in which so many young people were blessed; 60 of 70 were saved or sanctified.

Brother Bob Weaver's singing was a great blessing. He was untiring in his work and stayed until everyone left the Tabernacle. The girls did a splendid work among the young people. The Chalk Talks were enjoyed by young and old. We feel we cannot recommend these young people too highly. Their manner of life among us was beautiful and above reproach.

This camp is about 49 years old and this was a new experience having a months' meeting in June beside the regular camp, but the meeting, now history, is one of the most outstanding camps ever held at Louisville. At the missionary meeting Sunday afternoon an altar full of young people consecrated their lives for service. We closed on July 5th, and Brothers Dutt and Weaver went to Galax, Va., for a church meeting, the girls to their homes to prepare for other work. May God bless and keep these young people busy until Jesus comes.

Mrs. Walter Fouche, Sec.

REPORT.

The Mannville, Ill., Holiness Camp Meeting has just closed one of its best years. The crowds were large and on the special days we were crowded out. The Fourth of July the people came in droves and we found our quarters were entirely too small. A wonderful spirit prevailed among the workers and the people and the harmony was most blessed. This camp is becoming popular with the saints from all around the country and it now looks as though it would have a great future for the glory of God and holiness; it is the desire of the promoters to make it a great center of Holy Ghost fire and power. There was demonstration of the Spirit and joy from time to time, that made it one of those heavenly places in Christ Jesus.

Rev. G. Arnold Hodgkin and wife and the writer were the evangelists, with the Hodgkins doing the bulk of the preaching and teaching. They are the old-fashioned Bible preaching and teaching type and the Lord blessed and used them, and they greatly endeared themselves to the people.

Adolph Gross, of Chicago, had charge of the music. He is greatly beloved in these parts, and puts on a very strong musical program. He brings the whole Cross Ensemble down for the special days and the people have a musical feast.

Eleanor Sheppard, a student at Olivet College, was again in charge of the children's work. Her ability as a children's worker and leader is much appreciated by this association and we gladly recommend her to churches and camps both children's meetings and the Daily Vacation Bible School work.

The camp association is making plans for many improvements and are going right ahead to push this great work in every way. The new gravel road into the grounds makes it so much better for the cars in wet weather.

Harry W. Morrow.

FT. JESUP CAMP MEETING.

From July 23rd to August 2nd a camp meeting will be held under the tabernacle of historical Ft. Jesup, five miles from Many, La., and twenty-five miles from Natchitoches. Rev. J. T. Upchurch will be the evangelist in charge. Mrs. L. J. Coco, of Marks-ville, will conduct Young People's services, showing beautiful pictures of her visit to the Holy Land. Miss Ruth of Marksville will be songleader. Home-cooked meals will be served on the grounds at reasonable rates. For camping accommodations, address Mrs. W. S. Mitchell, 305 New Second St., Natchitoches, La. Come and hear these inspiring gospel messages which are still "the power of God unto salvation."

FOURTH ROUND. CARLISLE DISTRICT, KENTUCKY CONF.

Tollesboro, Bethel, August 9, A. M.
Paris, August 9, P. M.
Tilton, Tilton, August 12, P. M.
Sharpsburg and Bethel, Bethel, August 13, P. M.
Saltwell, Wagoner's Chapel, Aug. 16, A. M.
Carlisle, August 16, P. M.
Vanceburg, Reynolds, Aug. 23, A. M.
Germantown, Salem, Aug. 23, P. M.
Oxford, August 30, A. M.
Hutchison, August 30, P. M.
Warner P. Davis, P. E.

EVANGELISTS' SLATES.

ANDREWS, OTIS G.
(General Evangelist, 863 Tulley St., Memphis, Tenn.)

ARMSTRONG, O. I.
(Chazy, N. Y., Box 96)
Galena, Ohio, July 30-Aug. 9.
Houghton, N. Y., August 20-30.

ARTHUR, FRANK E.
(2014 W. Hancock St., Detroit, Mich.)
Renfrow, Okla., July 29-Aug. 9.
Wichita, Kan., August 13-23.
Haviland, Kan., August 28-Sept. 6.

BECK BROTHERS.
(1370 So. 3rd St., Louisville, Ky.)
Indianapolis, Ind., July 6-Aug. 10.

BERRY, J. A.
(3720 So. Wigger St., Marion, Ind.)

BENNETT, FRED E.
(1321 Stever Ave., Flint, Michigan.)

BLACK, HARRY
(Newsboy Evangelist, Holiness-Prophetic Evangelism, 511 Coleman Ave., Los Angeles, Calif.)
Richland, N. Y., August 23-Sept. 1.

BRASHER, J. L.
(Attalla, Ala.)

BUDMAN, ALMA L.
(Muncy, Pa.)
Greenleaf, Idaho, August 9-19.

BUSSEY, M. M.
(535 Kendall Ave., Los Angeles, Calif.)

CALLIS, O. H.
(409 N. Lexington Ave., Wilmore, Ky.)
Scottsville, Texas, July 23-Aug. 2.
Lexington, Tenn., August 3-16.
Clarksburg, Md., August 20-30.

CARNES, B. G.
(Wilmore, Ky.)
Albany, Ky., August 3-16.
Albany, Ky., August 17-30.

CARTER, JORDAN W.
(Wilmore, Ky.)
Ava, Mo., August 2-23.

CHURCH, JOHN R.
(Gen. Evangelist, 636 S. Green St., Winston-Salem, N. C.)
Wilmore, Ky., July 23-August 2.
Catawba, N. C., August 18-23.
Salem, Va., August 28-Sept. 6.
Warrensburg, N. C., Sept. 20-Oct. 4.

COCHRAN, HERMAN L.
(Fort Worth, Texas)

CORBIN, BRUCE B.
(Box 524, Guthrie, Okla.)
Evangelistic Prophetic Bible Conferences, Tent Meetings.

COUCHENOUR, H. M.
(240 Grove Ave., Washington, Pa.)
Jerusalem, Ohio, July 20-Aug. 2.
Lawson, Ky., August 20-30.
Bethany, Ky., Sept. 2-13.

COX, DORSEY M.
(1148 Bristol Terrace, Akron, Ohio)
Winchester, Ind., July 19-Aug. 2.
Staunton, Va., August 20-30.

COX, F. W.
(51 6th St., S. E., Massillon, Ohio)

COX, W. R.
(712 Silver Ave., Greensboro, N. C.)
Wheeling, Ind., July 31-Aug. 9.
Ithiel, Vt., August 11-23.

CROUCH, EULA B.
(Evangelist and Children's Worker, Lawrenceville, Ill., Rt. 1)

CROUSE, J. BYRON
(Rt. 3, Box 476, Greensboro, N. C.)
Eldorado, Ill., July 30-Aug. 9.
Frankfort, Ind., August 14-23.
Delanco, N. J., Aug. 28-Sept. 6.

CUNNINGHAM, MOODY B.
(Box 2872, DeSoto Sta., Memphis, Tenn.)

DICKERSON, H. N.
(2608 Newman St., Ashland, Ky.)

DILLON, W. R.
(Evangelist, Holton, Ind.)

DONOVAN, JACK
Portsmouth, Ohio, Aug. 2-16.
Frackville, Pa., Sept. 6-30.
Logansport, Ind., Sept. 27-Oct. 11.

DUNAWAY, C. M.
(Care Oliver Gospel Mission, Columbia S. C.)
Wilmore, Ky., July 23-August 2.
Florilla, Ga., August 6-16.

DUNKUM, W. B.
(1353 Hemlock St., Louisville, Ky.)
New Richmond, O., Sept. 12-27.

EDWARDS, L. T.
(Accordianist, Preacher, Song Leader, Illustrated Messages, 27 So. 6th St., Arkansas City, Kan.)

EDWARDS, WESLEY G.
(Prophetic Conventions, Illustrated, 415 Kendall Ave., Los Angeles, Calif.)

FAGAN, HARRY
(Blind Singer, Pianist and Children's Worker, Shelby, Ohio.)
Norwalk, Ohio, July 27-Aug. 9.

FERGUSON—CSEHY EVANGELISTIC PARTY.
(Dwight H. Ferguson and his Csehy Musical Messengers, Cardington, Ohio)
Gravel Switch, Ky., July 22-Aug. 2.
Bessemer, Ala., August 12-23.
E. Birmingham, Ala., Aug. 25-Sept. 6.

FINGER, MAURICE D.
(Lincolnton, N. C.)
Prestonburg, Ky., July 21-Aug. 2.
Circleville, Ohio, August 19-30.
Napoleon, Ohio, August 31-Sept. 13.

FLEMING, BONA
(2952 Hackworth, Ashland, Ky.)
Clinton, Pa., July 24-Aug. 2.
Conneautville, Pa., August 2-9.
Circleville, Ohio, Aug. 21-30.
Jackson, Ohio, Aug. 31-Sept. 13.

FLORENCE, L. O.
(208 So. Walnut Ave., Wilmore, Ky.)
Bradyville, Tenn., July 22-August 9.

FOSTER, J. W.
(Manchester, Ohio)

FOWLER, W. C.
(427 N. 7th St., Cambridge, Ohio)
Petersburg, Ind., July 22-August 4.
Maybee, Mich., August 6-16.
Clay City, Ind., August 20-30.

GADDIS-MOSER EVANGELISTIC PARTY
(Olivet, Ill.)
Olton, Tex., July 19-Aug. 2.
Siren, Wis., August 5-16.
Kearney, Neb., August 20-30.

GAUGH, L.
(903 E. High St., Lima, Ohio)

GOODMAN, M. L.
(Ionia, Mich., 408 1/2 W. Wash. St.)
Hopeton, Okla., July 23-Aug. 2.
Staunton, Va., August 21-30.

GREGORY, LOIS V.
(Waterford, Pa.)

GROGG, W. A.
(418-24th St., West, Huntington, W. Va.)

HAMES, J. M.
(Greer, S. C.)
Conneautville, Pa., July 31-August 9.
Johnstown, Pa., August 10-16.
Hasting, Mich., August 7-23.

HANKS, W. W. AND WIFE.
(2340 Central Ave., Ashland, Ky.)
Portsmouth, Ohio, July 21-August 2.
Mulberry, Ohio, August 11-23.
Evansville, Ind., Aug. 25-Sept. 6.

MOOVME, L. S.
(Tionesta, Pa.)
Freeport, L. I., N. Y., July 29-Aug. 9.

HUSTON, R. D.
(212 Maple Ave., Wilmore, Ky.)
Niangua, Mo., August 16-Sept. 1.

HUMMEL, ELLIS
(Cincinnati, N. Y.)
Lower Salem, Ohio, July 27-August 5.
Port Crane, N. Y., August 6-16.
Halifax, Pa., August 20-30.
Shippensburg, Pa., Aug. 31-Sept. 13.

JENKINS, ROSCOE
(Carrollton, Ky.)
Letts, Ind., August 6-16.
Greenfield, Ind., August 20-30.

JOHNSON, ANDREW
(Wilmore, Ky.)
Atlanta, Ga., August 2-9.
Waynesboro, Miss., August 14-23.
Beverly, Ohio, August 25-Sept. 4.

JOPPIE, A. S.
(1117 Liberty St., Allentown, Pa.)
Denton, Md., July 24-Aug. 2.
Owosso, Mich., August 7-16.
Frankfort, Ind., August 16-22.

JUSTUS, KARL B.
(Evangelist, Brown's Hillcrest Home, Indiana, Pa.)
Baltimore, Md., July 9-August 2.
Prophetstown, Ill., Sept. 20-Oct. 3.
Geneseo, Ill., Oct. 4-18.
Monroeton, Pa., Nov. 1-Dec. 6.

KELLER, J. ORVAN AND WIFE.
(Evangelist, Singers, with Hawaiian Music, Logan, Kan.)
Bladen, Neb., July 26-Aug. 9.
Belleville, Kan., August 19-30.
Ames, Kan., Sept. 1-13.

KENDALL, J. B.
(118 Forest Ave., Lexington, Ky.)
Dustin, Okla., August 2-23.

KUTCH SISTERS.
(Singing and Playing Evangelists, 777 Lehman St., Lebanon, Pa.)
Spring Grove, Pa., July 27-Aug. 2.
Pitman, Pa., August 9-19.
Sunbury, Pa., August 21-30.

LEWIS, M. E.
(Engineer-Evangelist, 421 So. 16th St., Terre Haute, Ind.)
Greenville, Ill., July 29-Aug. 9.

LEWIS, M. V.
(517 N. Lexington Ave., Wilmore, Ky.)
Mendon, Ohio, August 2-16.
Glenmorrice, W. Va., Aug. 17-30.

LEWIS, JOS. H.
(Wilmore, Ky.)

LEWIS, RAYMOND
(Song Evangelist, 316 Euclid Ave., Van Wert, Ohio)
Galena, Ohio, July 31-Aug. 9.

LINCOLN, F.
(Gary, Ind.)
Peoria, Ill., July 23-August 2.
Eckerty, Ind., August 6-16.
Sherman, Ill., August 20-30.

LINN, C. H. JACK, AND WIFE.
(Oregon, Wis.)
Aliceton, Ky., August 1-12.
Oregon, Wis., August 14-Sept. 7.

LONG, CLAUD H. AND SISTERS.
(3335 N. 29th Ave., Denver, Colo.)
Richmond, Ind., July 23-August 2.
Clinton, Pa., August 3-16.

LYON, REV. AND MRS. OSCAR B.
(New Albany, Pa.)
Belleflower, Mo., July 5-Aug. 1.

MAY, LOUIS.
(Alexandria, La.)
Marksville, La., July 15-30.

McBRIDE, J. B.
(Gilliam, La., July 22-August 3.
Las Cruces, N. M., August 10-30.

McCOMBS, CLYDE AND SON.
(Preacher, Cornet, Euphonium and Xylophone, 2421 Dilman St., Terre Haute, Ind.)

MILBY, E. CLAY
(Greensburg, Ky.)
Wilmore, Ky., July 23-August 2.
Shawnee, Okla., August 9-21.
Richland, N. Y., August 23-Sept. 6.

MILLER, JAMES.
(1114 King Ave., Indianapolis, Ind.)
Findlay, Ohio, August 6-16.
Cape Girardeau, Mo., Aug. 23-Sept. 6.

MINGLEDOFF, O. G.
(Blackshear, Ga.)

MOORE, JOHN E.
(Song Evangelist, 2923 Troost Ave., Kansas City, Mo.)
Medford, Okla., July 30-August 9.
Cherokee, Okla., August 13-23.
Oakland City, Okla., Aug. 27-Sept. 6.

MURROW, HARRY W.
Kampsville, Ill., August 14-24.
Flint, Mich., Sept. 13-27.

NETTLETON, GEORGE E.
(302 E. Nineteenth St., Sioux Falls, S. D.)

OVERLEY, E. R.
(54 W. Central Ave., Delaware, Ohio)
Ashland, Ky., July 15-August 2.
Falmouth, Ky., August 5-25.
Trinity, Ky., Sept. 1-20.
Maysville, Ky., Sept. 23-28.

OWEN, JOSEPH.
(Boaz, Ala.)
New Albany, Ind., July 30-Aug. 9.

PAGE, LOREN E.
Henagar, Ala., July 19-August 2.
Portsmouth, Ohio, August 2-16.

PAPPAS, PAUL JOHN
(314 Disston St., Tarpon Springs, Fla.)
Greenwood, S. C., July 23-Aug. 2.
Madison, Fla., August 3-16.

PARKER, J. R.
(415 North Lexington Ave., Wilmore, Ky.)
Milton, Ky., July 31-Aug. 9.
Upton, Ky., August 10-23.

PAUL, JOHN
(University Park, Iowa)
Atlanta, Texas, August 6-16.
Athens, Ohio, Aug. 23-Sept. 6.
Center Point, La., Sept. 13-20.
Buckeye, La., Sept. 20-27.
Bethany College, Okla., Oct. 19-23.

POCOCK, B. H.
(133 Parkman Rd., N. W., Warren, Ohio)

POLOVINA, S. E. (Methodist Sam)
(Alta, Iowa)
Crystal Lake, Neb., August 15-26.
Mt. Etna, Ind., Sept. 1-30.

QUINN, IMOGENE
(909 N. Tuxedo St., Indianapolis, Ind.)
Petoskey, Mich., July 12-August 2.
Pickford, Mich., August 2-30.

REED, LAWRENCE
(Damascus, Ohio)
Owosso, Mich., August 7-16.

REES, PAUL S.
(1400 E. 78th St., Kansas City, Mo.)
Wichita, Kan., August 13-23.
Richland, N. Y., Aug. 25-Sept. 6.

RIDOUT, G. W.
(308 8th Ave., Haddon Heights, N. J.)
Lincoln, Neb., July 26-August 2.
Letts, Ind., August 10-16.

ROBERTS, T. P.
(321 Belview Ave., Wilmore, Ky.)
Spotsylvania, Va., August 2-11.

ROGERS, MONNA M.
(Westerville, Ohio)

SHAW, BLISH R.
(Song Evangelist, 1463 103rd Ave., Oakland, Calif.)

SMITH, L. D.
(Singer, Evangelist, Young People, Asbury College, Wilmore, Ky.)
Glasgow, Ky., July 24-August 2.
Pleasantview, Tenn., August 16-22.

STUCKY, N. O.
(41 West Park Ave., Columbus, Ohio)
Columbus, Ohio, July 13-29.

TERRY, THOS. L.
(Preacher and Singer, Stanford, Ky.)
Aliceton, Ky., August 1-16.
Oregon, Wis., August 13-29.
Groveland, Ill., Aug. 30-Sept. 6.

THOMAS, DANIEL LLOYD
(1713 Johnson St., Keokuk, Iowa)

THOMAS, JOHN
(Wilmore, Ky.)
Eaton Rapids, Mich., July 24-Aug. 2.
Portage, Ohio, August 13-23.
Millersburg, Ohio, Aug. 24-30.

VINSON, R. H.
(Song Evangelist, Wilmore, Ky.)

WILSON, D. E.
(38 Frederick St., Binghamton, N. Y.)
El Dorado, Ill., July 30-Aug. 9.

WILLIAMS, L. E.
(Wilmore, Ky.)
Water Valley, Ky., August 14-23.

WOOD, HENRY ALONZO
(Box 245, Crystal Springs, Miss.)
Pleasant Grove, Miss., July 31-Aug. 7.
Little Rock, Ark., August 23-30.

ZEITS, DALE G.
(608 W. Freeman St., Frankfort, Ind.)

Camp Meeting Calendar

GEORGIA

Atlanta, Ga., Aug. 2-9. Workers: Rev. Andrew Johnson, Chas. D. Tillman. Write Charlie D. Tillman, Tillman's Crossing, Atlanta, Ga.

Indian Springs, Ga., August 6-16. Workers: H. C. Morrison, C. W. Butler, C. M. Dunaway, Homer Jenkins, J. M. Glenn, R. F. Burden, Write Mrs. T. H. Clark, Bradentown, Fla.

IDAHO

Greenleaf, Idaho, August 9-19. Workers: Rev. David Wilson, Alma Budman. Write Fred C. Harris, Greenleaf, Idaho. Bonnie, Ill., August 13-24. Workers: Rev. Allie and Emma Irick, Rev. Virgil C. Moore, Prof. Hillman Barnard, Rev. Robt. Chung. Write W. T. Lawson, Benton, Ill.

ILLINOIS

Normal, Ill., August 20-30. Workers: Rev. F. Lincome, Rev. Willa D. Caffray, McKinley Sisters. Write Mrs. Bertha C. Ashbrook, 451 W. Allen St., Springfield, Ill. Kampsville, Ill., August 13-23. Workers: Rev. H. W. Morrow, Rev. H. P. Thomas, Russell and Leona Metcalfe. Write Mrs. J. P. Subling, Kampsville, Ill. Sherman, Ill., July 30-August 9. Workers: Rev. Jarrett Aycock, Mrs. Dell Aycock, Rev. Della B. Stretch. Write Mrs. Bertha Ashbrook, 451 W. Allen St., Springfield, Ill.

Tilden, Ill., July 16-26. Workers: Dr. Jordan W. Carter, L. R. Woodrum, John E. Moore. Write Ardell Rees, Tilden, Ill. Eldorado, Ill., July 30-Aug. 9. Workers: Rev. David Wilson, Rev. Lloyd Nixon, Prof. Byron Crouse, Miss Mary Olive, and Miss May Paul. Write Rev. J. E. Lamb, Marissa, Ill.

INDIANA

Alexandria, Ind., July 24-Aug. 2. Workers: Rev. Jos. H. Smith, Mrs. Joseph Smith, Rev. Cohen Beskin, Rev. Wayne and wife. Write W. H. Hansing, Urbana, Ind.

Cleveland, Ind., August 21-31. Workers: Rev. Roscoe Jenkins, Rev. Flora N. Chatfield, Rev. B. O. Crow and wife. Write Hansel Williams, Sec., Rt. 6, Greenfield, Ind.

Fairmont, Ind., August 22-30. Workers: Rev. A. L. Vess, Rev. W. D. Correll, Rev. Clifford Hoover, Miss Dorothy West, Rev. Vestal Van Matre, Rev. H. T. Hawkins. Write Rev. E. L. Glover, Sec., 146 So. Eighth St., New Castle, Ind. Letts, Ind., August 6-16. Workers: Dr. G. W. Ridout, Rev. Roscoe Jenkins and the Bates Sisters. Write Mrs. J. E. Carder, Letts, Ind.

Ramsey, Ind., August 13-23. Workers: Mack Anderson, E. C. Martin, Clifford G. Rife and wife, and Mrs. Pearl Martin. Write Dallem N. Davis, Salisbury, Ind. Silver Heights, New Albany, Ind., July 30-August 9. Workers: Rev. I. M. Hargett, Rev. Joseph Owen, Mr. and Mrs. A. Shank, Mrs. Pearl Martin. Write A. A. Stone, Sec., 2431 Wallace St., Louisville, Ky.

Winchester, Ind., July 19-August 2. Workers: Rev. Bemis G. Carnes, Dorsey Cox. Write E. Barr, Sec., Winchester, Ky. Madison, Ind., August 21-30. Workers: Rev. Katie Locke, Rev. Esther White, Rev. Emmett and Cleona Wright. Write Mr. and Mrs. Chas. Cleek, Rt. 1, Madison, Ind. Eckerty, Ind., August 6-16. Workers: Rev. F. Lincome, Rev. Paul Mayfield, Mrs. Paul Bayfield. Write Miss Lizzie McBurney, Eckerty, Ind. Oakland City, Ind., August 28-Sept. 6. Workers: C. B. Cox, Holland London, John E. Moore, Fletcher Turk, Mrs. Bertha Bailey, Vernita and Arthur Bailey. Write Miss Maud Steele, Oakland City, Ind.

IOWA

Keokuk, Iowa, August 21-30. Workers: Rev. G. W. Ridout, Robt. Joageward, Dick Halder Quartette. Write Mrs. F. A. Oilar, 1027 Times St., Keokuk, Iowa.

KANSAS

Minneapolis, Kan., July 19-August 2. Workers: Rev. and Mrs. H. Robb French. Write H. O. Brunkauw, 805 N. Rothsay, Minneapolis, Kan.

Topeka, Kan., July 27-Aug. 2. Workers: R. G. Finch, R. L. Kimbrough, O. E. Nater, H. C. McKinley. Write W. L. Armstrong, 6451 S. Wilson St., Fort Scott, Kan.

Wichita, Kan., August 13-23. Workers: Rev. Paul S. Rees, Rev. F. E. Arthur, Rev. Chas. V. Fairbairn, Rev. B. D. Sutton and wife, Mrs. S. P. Nash. Write Rev. Jesse Uhler, Clearwater, Kan.

KENTUCKY

Acton, Ky., July 24-August 2. Workers: Bishop U. V. W. Darlington, Rev. C. E. Perkins, Miss Irene Yowell. Write E. E. Eads, Campbellsburg, Ky.

Carthage, Ky., August 14-23. Workers: Dr. C. E. Hardy, Rev. James A. Brown and wife, J. E. and Ada Redmon, Prof. C. S. Harter. Write J. R. Moore, California, Ky.

Glasgow, Ky., July 24-August 2. Workers: Rev. H. C. Morrison, Rev. R. D. Brown, Alvin York.

Marion, Ky., August 20-30. Workers: Dr. H. H. Jones, Rev. Tom Scott and Rev. J. L. McGee.

Aliceton, Ky., August 1-16. Workers: Rev. Jack Linn and wife, Rev. T. L. Terry and wife, Rev. E. Howard Cadle.

Workers: Rev. J. B. Hahn, Rev. M. H. Richardson, Rev. W. P. Hopkins, Miss Flemingsburg, Ky., July 30-August 9. Lola Haywood, Miss Helen Lavelly. Write W. P. Hopkins, Campbellsburg, Ky.

Lawson, Ky., August 21-30. Workers: Rev. H. M. Couchenour, Martha L. Archer, Mt. Carmel Faculty and Students. Write Miss Lela G. McConnell, Lawson, Ky.
 Milton, Ky., (Callis Grove, July 31-Aug. 9) Workers: Rev. J. R. Parker, C. C. Hinebarger, Miss Pearl Driskell. Write J. Driskell, Milton, Ky.
 Water Valley, Ky., August 14-23. Workers: Rev. L. E. Williams, J. J. Owens, Frank Deoner. Write Mrs. J. J. Owens, Fulton, Ky.
 Wilmore, Ky., July 23-Aug. 2. Workers: Rev. C. M. Dunaway, Rev. John R. Church, E. Clay Milby, Rev. Marvin Greer. Write Virgil Moore, Wilmore, Ky.

MARYLAND

Denton, Md., July 24-August 2. Workers: P. F. Elliott, A. S. Joppie, John Sunden, P. W. Thomas. Write Rev. H. E. Uhrig, Denton, Md.

MASSACHUSETTS

Wilmington, Mass., July 24-Aug. 2. Workers: Earle M. Schlichter. Write Rev. L. M. Malcolm, 22 A Sheridan Ave., Medford, Mass.

MICHIGAN

Eaton Rapids, Mich., July 23-August 2. Workers: Drs. John Thomas, Z. T. Johnson, Peter Wiseman, Rev. W. L. Mullet, Miss Gladys Watson, Rev. Byron A. Hahn, Miss Leah Brown, Mrs. Warren R. Brown, Bishop J. Waskom Pickett. Write Rev. Ray V. Birdsall, Sec., 1011 Dakin Lansing, Michigan.
 Edenville, Mich., July 16-Aug. 2. Workers: Rev. Jos. R. Welsh. Write Geo. A. Tennant, Hope, Mich.
 Hastings, Mich., August 16-23. Workers: Rev. E. W. Tokley, Rev. J. M. Hames, Rev. N. B. Vandall, Rev. R. L. Klassen, Miss Mildred Rathbun. Write Rev. E. W. Zuber, Pittsford, Mich.

Maybee, Mich., August 6-16. Workers: Rev. W. C. Fowler, Rev. E. E. Mieras. Write Mrs. L. A. Wilson, Ridgeway, Mich.
 Romeo, Mich., July 31-Aug. 9. Workers: Rev. W. G. McIntyre, Rev. S. H. Turbeville, Rev. E. S. Patsch, Rev. Jas. Gibson, Rev. Blanche Shepard Francis. Write Rev. J. H. James, 19231 Hawthorne Ave., Detroit, Mich.

MISSISSIPPI

Waynesboro, Miss., August 14-23. Workers: Dr. Andrew Johnson, Rev. Ulmer Freeman, Mrs. Oliver Loftin. Write Miss Jessie-May Norton, Rt. 2, Waynesboro, Miss.

NEBRASKA

Kearney, Neb., August 20-30. Write B. J. Patterson, Kearney, Neb., Rt. 4.
 Imperial, Neb., August 21-30. Workers: Rev. Hubert Mardock and Rev. Clem Brown. Write John J. Kitt, Wauweta, Neb.

NEW JERSEY

Aura, N. J., July 31-August 9. Workers: Rev. David Anderson, Deaconesses Richardson and Hazzard, Rev. O. C. Seever. Write Miss Edith A. Dilks, Clayton, N. J.
 Delanco, N. J., August 28-Sept. 7. Workers: Rev. Virginia Kirkpatrick, Mansfield, Ohio, Rev. J. Byron Crouse, Rev. Frank Stanger, Miss Phyllis Ogden. Write Rev. Edw. S. Sheldon, Collingswood, N. J.

NEW YORK

Binghamton, New York, August 6-16. Workers: Rev. Ellis Hummel, Rev. and Mrs. Willard Dekker, Rev. and Mrs. Russell Gunsaul. Write Lloyd Prior, 526 Paden St., Endicott, N. Y.

Brooklyn, N. Y., Oct. 30-Nov. 8. Workers: Rev. D. E. Wilson, Prof. Beverly Shea, H. Willard Ortlip, Rev. Chas. L. Slater. Write Mr. Chas. M. Windels, 179 Marcey Ave., Brooklyn, N. Y.
 Freeport, L. I., N. Y., July 29-August 9. Workers: Rev. C. H. Babcock, D. D., Rev. L. S. Hoover, Rev. Malcolm Cronk.
 Grand Gorge, N. Y., August 13-23. Workers: Rev. and Mrs. Everett Shelhamer. Write Mrs. Louise Whipple, Prattville, N. Y.

Houghton, N. Y., August 20-30. Workers: Warren C. McIntire, John F. Owen, Carrie M. Hazzard, Lois E. Richardson, C. I. Armstrong and wife, David Anderson, Misses Edith and Elizabeth Dilks, Gertrude Clocksine, Houghton College Quartet and Trumpet Trio, Misses Neeley and Hagen, Prof. Kreckman and others. Write the President, Rev. C. I. Armstrong, Box 99, Chazy, N. Y.

Lisbon, N. Y., July 28-August 9. Workers: Rev. Alvin Young, Rev. C. E. Zike and Miss YoYung. Write Lyle H. Roy, Lisbon, N. Y.

Moorea, N. Y., July 25-August 9. Workers: Rev. Joseph H. Smith, Rev. Howard Sweeten, Rev. Lum Jones, Rev. C. P. Hogle, Rev. John Scobie, Mrs. Tillie Abright, Rev. Cecil Thomas, Miss A. Cora Slocum, Mrs. Arthur Boulton. Write Kenneth F. Fee, Moorea, N. Y.

Richland, N. Y., Aug. 23-Sept. 6. Workers: Rev. Paul S. Rees, Rev. Harry Black, Mr. and Mrs. E. Pearl Milby, Miss Janie Bradford, Miss Pearl Humphrey. Write Mrs. Luella Hunt Johnson, Richland, N. Y.

NORTH CAROLINA

Connelly Springs, N. C., August 2-9. Workers: Rev. J. A. Taylor, Helen G. Vincent and others. Write Rev. A. Burrows, Connelly Springs, N. C.

OHIO

Circleville, Ohio, August 21-30. Workers: Rev. T. M. Anderson, Rev. Bona Fleming, Rev. Chas. L. Slater, Rev. Maurice Finger, Rev. Edna Leonard. Write Rev. E. A. Keaton, 481 N. High St., Chillicothe, Ohio.

Sebring, Ohio, July 17-26. Workers: Joseph H. Smith, Dr. J. L. Brasher, Rev. Lawrence Reed, Rev. W. H. McLaughlin, Miss Janie Bradford, Mrs. E. J. Leonard, Prof. N. B. Vandall, Mr. Samuel Walter, Glad Tidings Quartet. Write Rev. R. L. Bush, P. O. Box 45, Sebring, Ohio.

Portsmouth, Ohio, August 2-16. Workers: Jack Donovan, J. H. Moore and Loren Page. Write Rev. J. H. Adams, Sec., 37 Front St., Portsmouth, Ohio.

Mt. Vernon, Ohio, (Camp Sychar) Aug. 16, 1936. Workers: Rev. J. L. Brasher, Rev. Gideon B. Williamson, Rev. Z. T. Johnson, Rev. W. L. Mullet, Miss Janie Bradford, Miss Eva Clausen, Miss Mary-

belle Campbell, Rev. F. A. Shiltz, Rev. H. A. Guiler and wife. Write Rev. E. Shiltz, Sec. Box 182, Republic, Ohio.

Findlay, Ohio, August 6-16. Workers: Rev. Peter Wiseman, Rev. Jas. Miller, R. A. Shank and wife, Mrs. H. Robt. French. Write Mr. Edgar C. Thomas, Alvada, Ohio.

Spencerville, Ohio, August 20-30. Workers: Rev. Howard Sweeten, Mr. and Mrs. Carl Parlee. Write O. T. Redick, Spencerville, Ohio.

Lima, Ohio, July 23-August 2. Fred Conrad, Sec., New Hampshire, O., J. D. Parker, President, Lafayette, Ohio.

Toronto, Ohio (Hollow Rock), July 30-August 9. Workers: Rev. Paul Rees, Rev. Elmer McKay, Rev. Janie Bradford, Miss Eva Clausen, Edith Mackey Smith, Hilman Barnard, Samuel Walters and Leah Dunlevy. Write Rev. George H. Johnston, Box 232, Irondale, Ohio.

Washington C. H., Ohio, August 8-22. Workers: C. C. Davis, Bro. and Sister Hunter. Write H. C. Leeth, Washington Court House, Ohio.

Mendon, Ohio, August 2-16. Workers: Rev. Jesse Whitecotton, Rev. M. V. Lewis. Write Mrs. R. H. Hamilton, Rt. 1, Mendon, Ohio.

OREGON

Salem, Oregon, August 6-16. Workers: Rev. and Mrs. U. E. Harding, Rev. Mott, Mrs. Ava Brown, Mrs. Clara Fenton. Write Mrs. L. VanDelinder, 919 Market, Salem, Oregon.

OKLAHOMA

Hulen, Okla., August 15-30. Workers: Rev. L. J. Brown, J. L. Brasher, Frank Pierce and the Kenyon Trio. Write R. W. Grose, Sec., Walters, Okla., Rt. 3.

PENNSYLVANIA

Kittanning, Pa., July 26-Aug. 9. Workers: Rev. A. E. Kerst. Write Rev. Mary L. Smith, Box 22, Kittanning, Pa.

Clinton, Pa., July 23-August 2. Workers: Rev. Bona Fleming, Rev. R. G. Flexon, Wm. Heslop, Long Quartette, Miss Lottie Troegler, Miss Millie Rodenbaugh. Write Rev. L. W. King, 3020 Sacramento St., Pittsburgh, Pa.

Conneautville, Pa., July 31-Aug. 9. Workers: Rev. J. M. Hames, Rev. Bona Fleming, E. N. C. Quartette, Rev. Kenneth Akins, Lewis Quartette, Miss Janice Morgan, Miss Irene Higby, Mrs. F. Pence. Write H. C. Miller, 708 Commerce Bldg., Erie, Pa.

Sunbury, Pa., August 21-30. Workers: Rev. and Mrs. G. Arnold Hodgins, Rev. R. G. Flexon, Rev. and Mrs. Everett Phillippe, Rev. Paul W. Thomas, The Kutch Sisters. Write Walter F. Bubb, Rt. 2, Sunbury, Pa.

RHODE ISLAND

Portsmouth, R. I., July 31-August 9. Workers: Rev. E. C. Martin, Rev. Paul W. Thomas, Rev. Lee C. Fisher. Write Mr. A. B. Starbuck, 446 Wythe St., Portsmouth, R. I.

TEXAS

Atlanta, Texas, August 6-16. Workers: Dr. John Paul and Knipfer Brothers. Write Mary E. Perdue, Atlanta, Texas.
 Hallsville, Tex., August 5-16. Workers: Rev. F. J. Wiese, Prof. Freeman H. Pearson. Write R. P. Dickard, Hallsville, Tex.
 Scottsville, Tex., July 23-Aug. 2. Workers: Rev. O. H. Callis, Rev. Kendall S. White and wife.

VERMONT

Ithiel Falls, Johnson, Vt., August 9-23. Workers: Rev. W. R. Cox, Rev. Dunlop, E. N. C. Quartet in charge of music. Rev. John Poole, Radio and Young People's work. Rev. C. R. Sumner, platform manager. Write Rev. John W. Poole, Sec., Brunswick Ave., Gardiner, Maine.

VIRGINIA

Alexandria, Va., (Mount Vernon Camp), July 16-26. Workers: Rev. John Paul, Rev. H. H. Hoyt, Rev. and Mrs. Whitcomb Harding, Rev. Gilbert Williams, Rev. Lloyd Y. Nixon, Rev. Iva D. Vennard, Rev. C. W. Butler, Rev. John F. Owen. Write Mrs. J. H. Shrader, 282 Rutledge Ave., East Orange, N. J.

Locust Grove, Va., August 27-Sept. 6. Workers: Rev. Paul Dietrich, Mrs. Paul Dietrich. Write Mrs. Lillie R. Bowler, Sec., Locust Grove, Va.

Penhook, Va., July 16-26. Workers: Rev. Ralph Standley, Rev. and Mrs. Byron Crouse, Rev. and Mrs. Craddock, Rev. and Mrs. Tinnell.

Spotsylvania, Va., August 2-11, inclusive. Workers: Rev. T. P. Roberts and others. Write Mrs. B. K. Andrews, Sec., Spotsylvania, Va.

Staunton, Va., August 20-30. Workers: Rev. M. L. Goodman, Rev. Dorsey Cox, and Rushing, Rev. and Mrs. E. E. Philippi, B. VanVranken. Write Rev. Elmer D. Joy, 1311 W. Johnson St., Staunton, Va.

Tabernacle, Va., August 2-16. Workers: Rev. Arnold Hodgins and wife, Rev. Alfred Fryhoff. Write Wilber Diggs, Onemo, Va.

Wakefield, Va., July 31-August 9. Workers: Rev. O. B. Newton, Rev. Geo. D. Heslop. Write Otho M. Cockes, Elberon, Virginia.

WASHINGTON

Orchards, Wash., August 6-16. Workers: Rev. J. G. Bringdale, Professor W. R. Hallman. Address Mrs. Lucy F. White, 708 W. 27th St., Vancouver, Washington.

WISCONSIN

Oregon, Wis., August 14-Sept. 7. Workers: Rev. T. L. Terry, Miss Myra Marshall, Rev. and Mrs. Jack Linn. Write Rev. Jack Linn, Oregon, Wis.

WHEN HE COMES.

By Marie Kitzmiller Phelps.

Will He come when the dawning's first pale light is breaking

INDIAN SPRINGS HOLINESS CAMP MEETING!

FORTY-SIXTH ANNUAL ENCAMPMENT

August 6 to 16

One mile from Indian Springs, Georgia's Famous Resort.

WORKERS: H. C. Morrison, C. W. Butler, C. M. Dunaway. J. M. Glenn, Director of Young People's work, Homer Jenkins, Director of Music.

Write Mrs. T. H. Clark, Flovilla, Ga., for hotel reservations; F. C. Benson, for lighthousekeeping in annex; Mrs. A. F. Nunn, Thomason, Ga., for reservations for preachers and families; J. M. Glenn, McRae, Ga., for literature and Young People's work; R. F. Burden, Macon, Ga., about other matters.

Come to this Feast of Tabernacles, if possible.

KANSAS STATE HOLINESS CAMP MEETING

Beulah Park, Wichita, Kan.

August 13-23.

WORKERS: Rev. Paul S. Rees, D. D., Rev. Frank E. Arthur, Rev. Chas. V. Fairbairn; Music Directors, Prof. B. D. Sutton and wife; Children and Young People's Worker, Mrs. S. P. Nash. For information address, Rev. Jesse Uhler, Clearwater, Kansas.

THE OHIO STATE CAMP MEETING

CAMP SYCHAR

66th Anniversary, Mt. Vernon, Ohio.

Pres., Rev. H. E. Williamson, 317 Belmont St., N. W., Warren, Ohio. Vice-Pres., Rev. W. H. Mullet, 12406 Woodland Ave., Cleveland, O.

WORKERS:

Rev. J. L. Brasher, Attalla, Alabama.
 Rev. Gideon B. Williamson, Cleveland, Ohio.
 Rev. Z. T. Johnson, Wilmore, Kentucky.
 Rev. W. L. Mullet, Song Leader for Tabernacle, Cleveland, Ohio.
 Miss Janie Bradford, Young People's Worker, Washington, Pa.
 Miss Eva Clausen, Boys and Girls' Worker, Cleveland, Ohio.
 Miss Marybelle Campbell, Children's Worker, Amanda, Ohio.
 Rev. F. A. Shiltz, Song Leader for Young People, Hendrysburg, Ohio.

Rev. H. A. Guiler and wife, Leaders of Ring Meeting, Binghamton, N. Y.

Mr. Ira Gerig, Pianist, Cleveland, Ohio.

Mrs. H. E. Williamson, Pianist, Warren, Ohio.

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Assistant Secretary, Rev. J. J. Adams, Iberia, Ohio.

Secretary, Rev. E. E. Shiltz, Republic, Ohio.

Over the earth, causing darkness to flee?

When the crowing of cock, and the mourning dove waking

Herald a new day, o'er mountain and lee?

When the sun, coming out of his chamber rejoicing,

Puts forth his strength in a race to be run,

When the willow-bud, crocus and myriad voices

Whisper of miracles Spring has begun?

Will He come when again noon-tide masses are surging

From market place, factory, office and store?

Like turbulent rivers, apart, then converging,

Sweep ever onward, more vast than before?

When the heat of the summer, from brass skies descending,

Ripens the grain for the harvester's blade?

While the hen, proudly watchful, her brood is defending,

As slowly she wanders 'neath orchard shade?

Will He come when the shadows of evening are falling?

When sunset's last rays hang low in the west?

When the day's work is ended, and home lights are calling,

Promising bodily comfort and rest?

When the Autumn, her bright colored mantle is flinging,

O'er wayside sumac and sassafras bush?

When the honking of wild geese, their southward way winging,

Mingles with katydid, cricket and thrush?

Will He come when the stillness of

midnight is steeping,

Children of men in much-needed repose?

When the lambs in the sheepfold are peacefully sleeping,

And few fare abroad, save honesty's foes?

When grim winter swoops down, and the night-wind's shrill crying,

Urges the snow into pyramids high?

When the boughs of the hemlock are dimly sighing,

And flares from the Arctic burn in the sky?

I must watch! For I know not the day of His coming;

If peaceful Sabbath His advent shall see,

Or from tasks of the weekday, mid industry's humming

His sudden returning will summon me,

Will He find me discharging the duties He gave me,

Faithful, tho talents be many or few?

As a profitable servant, laboring bravely,

Grateful for work in His vineyard to do?

Will He find me forgiving, as He has forgiven

The debt I owed Him, but never could pay?

Can I face Him, and say I have manfully striven,

Borne uncomplaining the heat of the day?

Can I bring Him my lifework, my heart true and loving,

Lay at His feet everything I hold dear?

Oh, to merit His favor, win His smile approving,

What time or reason my Lord shall appear.

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